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An exposition of St. Paul's first epistle to the Corinthians : John Colet

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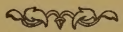
DEAN COLET'S LECTURES ON I. CORINTHIANS.



"And truely, this great Deane of St. Pauls taught and lived like St. Paul."

DONALD LUPTON (1637).

IOANNIS COLETI ENARRATIO IN PRIMAM EPISTOLAM S. PAULI AD CORINTHIOS.

AN EXPOSITION OF ST. PAUL'S FIRST EPISTLE TO THE CORINTHIANS.

BY JOHN COLET, M.A.

AFTERWARDS DEAN OF ST. PAUL'S.

NOW FIRST PUBLISHED, WITH A TRANSLATION,

INTRODUCTION, AND NOTES,

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PREFACE.

I COULD wish that it had been in my power to describe the following Lectures, like their predecessors on *Romans*, as having beyond doubt been delivered in the University of Oxford. In my own mind I make no question but that they were so delivered. Still, as there is no subscription at the end of the manuscript, like the *Oxoniæ* in the former case, I do not feel justified in stating thus much on the title-page. So far as internal evidence goes, there is a passage in the Lectures on *Romans* (p. 90), which seems to point to the present series as already delivered. For the author there reminds his hearers of a previous occasion, when he expounded to them "the words of St. Paul about the various parts of the Church." And as there is nothing in Colet's extant writings, to which these words would so naturally apply as to his exposition of I Cor. xii., it is probable, at least, that the reference is to that portion of the present commentary. When we couple this with the fact, that Erasmus speaks of Colet as having publicly and gratuitously explained *all* St. Paul's Epistles at Oxford, and re-

collect that this Epistle is generally considered to have been written before the *Romans*, and observe lastly the similarity of style and treatment in the two expositions; there would seem fair reason to conclude, that the present Lectures formed part of the same Oxford series as those on *Romans*, and were probably delivered before them, in 1496 or 1497.

It would not become me here to seek to preoccupy the reader, or forestall his own independent judgment on the merits of Colet as an expositor of Holy Scripture. I would only beg him to notice, at the outset, that this *is* an exposition of Scripture, at a date when the Bible is often said to have been an unknown book. It is indeed difficult to believe that such Lectures as these could have been delivered in an age that was multiplying editions of the *Dormi secure*. Whatever opinion we may form of them, looking back from our higher ground of Scriptural knowledge and general intelligence, it is certain that Colet's theological writings, no less than his better-known works in the cause of public education, will have to be taken count of in any future Church History of this country.

Of these writings, all have now been published, of which the existence is known to me, with the following exceptions: (1) A Commentary on *Romans*, quite distinct from the one already in print, but unfortunately imperfect, all after the end of the Fifth Chapter being lost: (2) A series of Letters to some Radulphus, on the opening Chapters of Genesis, similarly imperfect: (3) A short treatise *De compositione sancti corporis*

Christi mystici: (4) An homiletic Commentary on the First Epistle of St. Peter, together with brief summaries of all St. Paul's Epistles. Touching the genuineness of this last, some doubts have been expressed; but in my opinion without sufficient cause. These in all may probably make one volume, about the size of the present one; and I trust to be able to complete my undertaking, by giving them also to the public.

The commentary here printed, which is completer and more systematic than that on *Romans*, is taken from the manuscript numbered "Gg. iv. 26" in the Cambridge University Library, in which it occupies ff. 70-148. The earlier part of it is in a neat, careful hand, gradually changing to a more hasty, running hand: the whole, I should imagine, being Colet's own autograph. A beautiful copy of it, made by Peter Meghen, is preserved in the Library of Emmanuel College, numbered "3.3.16." A transcript of this latter, for which I am indebted to the unvarying kindness and interest in this subject of Mr. Seebohm, has enabled me to check my own direct transcript of "Gg. iv. 26." To the Syndicate of the University Library, and to its learned Librarian, Mr. Bradshaw, my grateful acknowledgments have been before expressed, for leave to make free use of their valuable manuscript; and these ackowledgments must now be repeated.

In editing the Latin text, I have followed, for consistency's sake, the same plan as before. It may seem undutiful to have left obvious grammatical

errors or misspellings uncorrected. But these, though frequent, are scarcely such as to retard any one in making out the author's meaning; which is what I am chiefly anxious about. When we observe also, even in comparatively modern editions of Lilly, a caution retained against pronouncing *caput* as *caputh*, and the like, it appeared desirable, in the interests of the study of language, to leave Colet's *inster*, and *capud*, and the rest, undisturbed.

Colet's style, though possessing distinct merits of its own, is not the easiest that can be imagined for translation. The length of some of his sentences, in particular, (as for example those on p. 172 and p. 226), though a defect that might pass unnoticed in rapid and animated delivery, taxes rather severely the resources of a translator. But without seeking any further to plead excuses, which are seldom believed, or thought to mend matters if believed, I will let this venture also pass out of my hands; praying the reader, in Colet's own words, "to take it in good part, and to mean well by me, whose wish it has been to mean well by St. Paul."

St. Paul's School,
Easter, 1874.

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INTRODUCTION.

§ 1.—On some Characteristics of Colet's Writings.

FROM what has been said in the Introductions to previous works of Colet, there is the less necessity here to enter at any length into the circumstances which may have helped to mould these Lectures into their present form. The influence upon their author's mind of the writings bearing the name of Dionysius, and, more immediately, of the great Italian exponents of Dionysius, Ficino, and Mirandola, has already been sufficiently detailed. There are two ideas, or principles of thought, however, so constantly pervading not only the present commentary, but all that Colet has written, that it seems desirable to set them before the reader at the outset. I mean the thought of *unity*, as that which is essentially good and divine, in opposition to multiplicity, which is evil; and the thought of Christian *love*, or charity, as being the highest state to which man's spirit can attain. Both conceptions, from certain points of view, will appear to merge into one; as both are derived from the Neoplatonism of the so-called Dionysius.[1]

"Christianity," we read elsewhere, "is a profession of singleness; and man is drawn to it, as from multiplicity to simplicity."[2] Still more exactly is Colet in accord with the

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[1] M. Cousin has shown how the Alexandrian School failed in their attempt to limit the Deity to absolute unity (on the ground that duality and multiplicity were by comparison evil), while yet they conceded the attributes of intelligence and power: "Quand donc la philosophie d'Alexandrie lui ajoute sagement l'intelligence et la puissance, elle ajoute la dualité et la multiplicité à l'unité."—*Histoire de la Philosophie* (1829), I. 322.

[2] *Hierarchies*, p. 72.

opening sentences of the *Celestial Hierarchy* in what he says below, concerning the various ways in which men are drawn from division and weakness to unity and power, by the uniting and all-powerful rays of Christ. "For these, streaming as it were from the Sun of Truth, gather and draw together, towards themselves and towards unity, those who are in a state of multiplicity; that they may first have light, and then warmth as its consequence."[1] This conception of light streaming down from the Father of lights, and shining in upon men's minds as the rays of the visible sun do upon the earth, is, in fact, an epitome of the whole system of Dionysius. The pencil of rays which is seen streaming through some aperture in the wall of a dark chamber, contracted at the point of entrance, but diffused more widely as it passes on; faintly illumining the more distant objects, but presenting to the eye that traces it back again, an ever increasing and more concentrated brightness;—such is the image, familiar to the student of Dionysius, under which the communication of God to man is set forth.[2] The wider the dispersion of the rays, the feebler the illuminating force; as, on the other hand, the further the eye follows them converging upwards, the intenser is the light, the greater the heat, and the nearer seems the realisation of that full noontide splendour, which reigns beyond the narrow portal.

In keeping with this, is the constant association we find in Colet, of the three most obvious properties of the solar beams, with the three Christian graces of Hope, Faith, and Charity. The *attractive* power of the sun, as shown in the exhalation of vapours, and the like; the power which unites, in virtue of this attraction to a common centre; forms the symbol under which to set forth the working of Hope in the soul, when a man first begins to *recollect* himself, and turn

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[1] *Infra*, p. 57.—See also pp. 23 and 59. But it is unnecessary to multiply examples.

[2] "Solaris radii distributiones, in primam materiam bene distributæ, implent omnium lucidiorem, et per eam manifestius declarant splendores: accedens vero crassioribus materiis, obscuriorem habent distributivam superapparitionem," *etc.*—Joannis Scoti *Versio S. Dionysii, Cælest. Hier.* c. xiii.

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towards God. The sun's *illuminating* power is a natural and easily-understood emblem of the enlightenment of Faith. Lastly, the sun's *heat* is taken as expressive of that third and higher developement still, the crowning grace of Charity; when the soul burns with a holy fire of love, responsive to the kindling love of God.[1]

Hence it may better be perceived, how the ideas of *unity* and *charity* (or *love*) should come to be in a manner blended together. As the pencil of rays converges to the luminous point whence it proceeds, so must the soul be concentrated towards God. As the region where the rays are faintest and most scattered, is at the same time the coldest and darkest, so must the soul pass from coldness and darkness and multiplicity, as from states of evil, and aspire to that condensation and light and heat, which form its pathway to the One.[2] Such a passage is like the fabled escape of Ulysses, when the manifold temptations of Circe would have lured him to destruction; it is the soul's flight homewards, like that to which the Greeks were summoned from the alien strand of Troy.[3] How far this conception of spiritual truth was superior or inferior to Luther's, or how far the exaltation of *faith* by the latter gave him a leverage on men's minds, which Colet never could have possessed, I feel incompetent to discuss.[4]

Before leaving this subject, it will be interesting to observe, by the comparison of another work, how deeply

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[1] See the *Hierarchies*, pp. 31-32; *Romans*, p. 68; *infra* pp. 58-9.

[2] Compare the remarkable interpretation of St. Matt. xix. 24 given by Colet below, p. 83; and what he says about the *coldness* of the Jews, p. 14.

[3] Looking at the allusion to "Sirens' songs," *inf.* p. 84, I can now hardly doubt that such was the thought in Colet's mind, when he wrote what has been rendered into the verse on p. 69. See the application of Eurylochus's words to Ulysses (Od. x. 269), made by Plotinus:—"Hic igitur verius admodum aliquis proclamabit, *abeamus hinc, amici, in patriam dulcem confugientes*. . . . . Quod quidem, licet perobscura, Ulixis significat fabula" *etc.* *De Pulchritudine*, ed. Creuzer, 1814, p. 59; and compare II. ii. 140.

[4] Luther, as we might expect, had but a mean opinion of Dionysius. See his *Table-Talk*, § vii.

the above principles were inwoven in the texture of Colet's mind.

Among his shorter writings which have come down to us, one is a Letter to Erasmus, written subsequently to a debate between the two friends in the year 1499, concerning Christ's Agony in the Garden.[1] His own part in the discussion, moreover, though not separately committed to writing, has evidently been so carefully summed up and reported by Erasmus, in his *De Tædio et Pavore Christi*, that we may consider ourselves thus to possess a second treatise of his. And in both of them it is very striking to notice, how the above conceptions run through and pervade the whole. For the line taken by him in the debate—namely, that Christ's Agony could not have been caused by a human fear of approaching death—was mainly defended on the ground, that this would have been inconsistent with the intensity of His exceeding *love* to man. Mere men have been known to face death unappalled, in the ardour of their self-devotion for others. *Peradventure for a good man some would even dare to die.* How then should any horror at the approaching sacrifice be conceivable in one, whose love to us so far surpassed all human love?[2]

If in this we see the ever-present thought of charity, or Christian love, so in the solitary Letter just referred to, we have the companion thought of Unity. Being sent but as an instalment, containing the promise of a rejoinder to Erasmus's reply, which unfortunately has not been preserved, that Letter deals with only a single topic, the theory of manifold senses in Scripture. This theory, which Colet describes as the front line of his opponent's defence,[3] he

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[1] The Letter itself was not printed till 1518, in the Basle edition of the *Enchiridion*. Mr. Seebohm (*Oxford Reformers*, p. 117) has given an interesting account of this forgotten episode in Colet's life.

[2] "Negabas enim" are the words of Erasmus, "quicquam minus in Christi charitatem convenire, quæ fuit sine controversia flagrantissima, quam mortem eam, quam amore nostri tantopere sitierat, nunc imminentem exhorrescere deprecarique."—*Disputatio*, ed. 1515, f. 125.

[3] If Erasmus's report be a fair one, it would seem as if Colet had rather exaggerated the importance of this. For Erasmus merely allows

vigorously attacks. Not that he would deny the fruitfulness of Holy Scripture.[1] But the more perfect the fruitfulness of anything is, the nearer it approaches to unity. The meaner animals multiply far more numerously than the nobler ones; but to be thus prolific in respect of number only, is a token of dispersion of power, and deserves to be ranked as but a form of weakness and sterility.[2] Even so the fruit yielded by the very Principle of all Fecundity, the Divine Spirit itself, namely Truth, is one and undivided. It is therefore impossible that the right interpretation of such Truth, as found in any passage of Holy Writ, should be other than one and undivided also. And he concludes his Letter, in a tone of graceful apology, with an application of this to his own case. Had his intellect not been so poor and barren a one, he says, its fertility would have been displayed in bringing forth a single, exhaustive argument, that should have established his position. As it was, he had to use many words where few might have done: and that was a sign of the weakness of sterility.[3]

The *multiplicity* that Colet speaks of so often, may be set down as an empty, fanciful term of the mystics. But there are complaints often heard in these days of some disorder prevailing, which might possibly be less accurately described

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such a theory in passing, as a cover for his willingness to accept Colet's as one possible interpretation, if the latter will not be so exclusive as to forbid all others. In short, Erasmus is willing to be as comprehensive as the Emperor Severus with his *lararium*.—See the *Disputatio*, f. 127.

[1] "Non quod nolim ipsas quam fecundissimas esse, quarum exuberantem fecunditatem plenitudinemque unice admiror; sed quod opiner fecunditatis esse ipsius non parturire plura, sed unum aliquod et ipsum verissimum."—Coleti *Epistola*, 1519, p. 291.

[2] "Id quod licet cernere aperte in abjectioribus naturæ rebus, sicuti sunt muscæ formicæque; in quibus ubi extat multiplicior soboles, illic certissimum argumentum capiendum est naturæ alicujus et rei tum impotentis tum infecundæ."—*Ib.*

[3] "Verum hæc est mea infelix sterilitas, ut nequeam quod unum est dicere, nisi et sero et multis. Fecundior aliquis spiritus et potentior, quicquid hic nos tanta loquacitate exprimere conati sumus, uno fecundo verbo absolvisset. Nihil enim est verbosius quam sterilis mens."—*Ib.* p. 294.

than even under that name. And, it may be, we need not go so far as Corinth, to find those "whose minds are not yet concentrated enough on unity, and whose powers are dissipated and wasted on bodily and worldly things."[1]

§ 2.—Colet's Opinions on Law.

One of the first points that may cause difficulty to a reader of this Commentary, at the present time, is the severity of tone with which all law-suits are condemned.[2] The language of St. Paul himself, it may no doubt be said, is at first sight equally uncompromising. "Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?" (1 Cor. vi. 7). But it is evident that this admits of several modifications. The Apostle's own example, in standing on his rights as a Roman citizen, is a clear proof, that in his opinion there were limits, beyond which the passive endurance of injury ceased to be required of a Christian. It has been pointed out also, that there were three special grounds on which, in the present case, his censure was deserved. The litigation rebuked in the Corinthian Church was between professed converts; it was carried on in the courts of heathen judges; and it was about nothing more important than matters of property.[3] About such matters as these, indeed, St. Paul pronounces it a shame for Christians to contend. If they cannot avoid disputes, let them at least not tell it out among the heathen: let them appoint

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[1] *Infra*, p. 33.

[2] "It is not for Christians to go to law about any matter whatever, whether of person or property." p. 43. "In no possible way can litigation go on without sin." p. 44.

[3] *Sæcularia*, as it is in the Vulgate of verse 3; still more strictly, "things concerning a man's livelihood." Beza well brings out the several limitations by which the Apostle's language must be guarded: "Quæstio vero proponitur non simplex, An liceat coram magistratu jure experiri; sed An fidelibus bona conscientia liceat fratres ad magistratuum infidelium tribunal, ob istas de hujus vitæ bonis controversias, in jus vocare."—*Annot. Maj.* in loc.

as arbitrator one of their own body—the very meanest will be good enough for such menial work—and let him settle their altercations for them.

It would appear, then, that Colet's chief defect as a commentator here, is in not sufficiently qualifying the strong expressions he employs.[1] And I cannot but think that his denunciation falls the more heavily, in a recoil from the legal abuses of his own time. A brief comparison of his writings will make this more evident.

In the present Commentary, for example, he speaks with much bitterness of "those misguided men, who swarm in this age of ours, and among whom are some that least ought to be there, ecclesiastics, and even those of highest standing in the Church;" who "are wont to plead, that they are bound to defend the cause of God, the rights of the Church, the inheritance of Christ, the property of the priesthood."[2] He speaks of the folly of their attempting to recover the Church's goods by law-suits; of ecclesiastics "joining battle with one another and with laymen, to the disgrace of their own name, &c."[3]

Still more precisely, in his Lectures on *Romans*, may we discern the source of the complaint. "Woe unto you, petty priests, hypocrites!" he there exclaims, in the solemn Scripture phrase, "who insist on the tithing of corn and sheep and money, but insist not on the weightier matters of the law."[4] "For the Church is not tithes and oblations; as men, for the most part of narrow and grovel-

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[1] He does indeed make some little abatement, p. 45. But this hardly compensates for what he has said before. In the Gale MS. "O. 4.44" (which I make no doubt to be Colet's) is a passage very much in keeping with this; but somewhat nearer the spirit of the Apostle:—'O rem turpem, luculentos Christianos descendere ad tenebrosos mundanos; quasi in Christianitate nemo sapiat! Quod si nequiverint ob carnalem infirmitatem, tunc adeant contemptos in ecclesia, et *arbitros* eos constituant." For the *arbitration* alluded to, see Dean Stanley's reference, on this passage, to the *Apostolical Constitutions;* which are worth consulting also, as to the real meaning of there being Clergymen on the Bench of Magistrates.

[2] P. 39.

[3] P. 40.

[4] *Lectures on Romans*, p. 121.

ling minds, are wont in their conversation rashly to assert . . . . . Wherefore there ought on no account to be any insisting upon tithes, or contention, in a churchman, such as may betoken a mind bent upon earthly things, and may cause offence to the Church, and blasphemy against Christ."[1]

But far most distinct and vivid is the picture he has left us in another work,[2] of the legal corruptions and abuses of his time; of the rapacity of ecclesiastical lawyers, and the failure of justice in ecclesiastical courts. "In these days," he there says, "we see, in well-nigh every part of Christendom, a dissension prevailing between the clergy and laity, such as once prevailed between the Jews and Gentiles. With mutual recriminations, they are involved in a lamentable strife."[3] And in another place, after describing the Law of Moses, he continues:—"The Law came in terror, as a scourge of God. And the same may be said in these days of our judicial exercise and administration of the pontifical law. For the petty lawyers of our time hale men into court the first moment they offend, and make them feel how mighty, rather than how merciful, the law is. 'Twere better, methinks, if those who bear the title of Doctors would remember what their name implies, and *teach* men what the rule of life is, before they scourge them for deviating from it. . . . . O! that they would be ministers of grace to the people, and teach them gently and plainly, by example as well as precept; rather than, with harsh and louring aspect, turn legal decisions into weapons to smite the ignorant. For our poor Christian folk, who pay the penalties of the law, are made to smart under its sanguinary force, before they understand its meaning. Instruction of

[1] *Ibid* pp. 118, 119.

[2] The imperfect Commentary on *Romans*, mentioned in the Preface, which occupies pp. 1—194 of Parker MS. CCCLV. in the Library of Corpus Christi Coll., Cambridge. It was drawn up in the first instance, as Colet himself tells us, for the use of a young friend called Edmund, —possibly the Edmund Knyvett afterwards mentioned in his Will.

[3] "Hujusmodi disceptatio olim fuerat inter judeos et gentes: eadem nunc ferme est ubique gentium in ipsa Christiana ecclesia inter sacerdotes et laycos . . . . Mutuo se accusant, miserrime confligunt."—p. 73.

this kind, forsooth, is not to the liking of these self-styled Doctors. That noblest of tasks they leave to the kindness of theologians. Doctors indeed! Call them rather human Torturers! For all they watch for is, where they may apply the law's lash, and let blood with its lancet, and drain from men's veins the golden stream."[1]

Coming more to particulars, he attacks the venal administration of Probate Courts; where the chief object pursued was, not the honest scrutiny of men's Wills, but the private enrichment of the officials.[2] He quotes with evident approbation a pointed saying of Augustine, concerning the alienation of property for Church uses:—"If any one disinherits a son, to endow the Church, let him seek for some one else to be his executor, not me."[3] And the Commentary, from which these extracts have been made, breaks off in the midst of an invective against the whole legal fraternity; in which some of the shafts employed, though borrowed from the lighter artillery of Cicero, are pointed anew, and discharged in very bitter earnest.[4]

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[1] "Venit Lex terrifica quasi flagellum Dei. Idem potest dici his diebus de lege nostra pontificia, quam exercent et ministrant judicialem. Nam statim delinquentes corripiunt ad jus legulei nostri temporis; facientes illos prius experiri vim juris quam graciam. Mihi videbuntur facere equius, si prius docuerint canones regulasque vivendi pro professione nominis eorum, qui Doctores vocantur, quam exorbitantes deverberent. . . . . Atque utinam illi prius velint ministrare graciam plebi, et suaviter ac evidenter docere verbo et exemplo vivendi, quam tam duriter et torvis oculis percutere ignaros sententiis legis, cujus violentiam et sanguinem prius sentiunt miseri Christiani, quam voluntatem ejus intelligunt, qui luunt penas legis. In eis vero hortamentis non gaudent isti qui volunt appellari doctores legis, qui minime docent legem. Nam hoc clarissimum munus bonis theologiæ professoribus relinquunt. Appellandi sunt verius tortores et discruciatores hominum; qui observant ubi flagris legis puniant solum, et cultro vulnerant, et haureant aureum sanguinem plebeorum."—p. 193.

[2] "Huc spectat, uti mihi videtur, illa testamentorum probatio, quæ hac tempestate celebratur a ministris ecclesiæ, magis ad turpe lucrum eorum, quam ad testamentorum examinationem."—p. 110.

[3] "Est annotandum, quod Divus Augustinus in quodam sermone, *de Vita Clericorum* scripsit, quod positum in *Decretis* legitur, Ca. 17 q. ult.:—Quicunque exheredato filio heredem faciat ecclesiam, querat alium qui suscipiat, non Augustinum."—p. 113.

[4] After speaking of "precones actionum, qui decantant formulas, ob-

Now I think that all this discloses to us certain features, with which we are familiar in studying the reign of Henry VII. It is a reign that has often been described as the beginning of a new and better era in the legislation of this country. In some respects no doubt it was so. But while we can hardly overrate the difficulties with which a wise legislator had then to contend, none but a blind worshipper of Tudor strength of will can surely applaud altogether the measures by which they were overcome. Let us notice first how the ecclesiastical power was then wielded, and see how far it tallies with Colet's description.

In language that sounds like an echo of Colet's own, a living historian has set forth the contrast between the days of Thomas à Becket and Warham, and shown how the clergy who "won the battle then because they deserved to win it," had lost it by this latter time, being "sunk under the influence of a waning religion."[1] The Arches Court, through which the supreme jurisdiction of the primate was exercised, he does not scruple to pronounce, at a date but little later, to have been "the one enormous grievance of the time."[2] What this court was for the Archbishop, his own consistorial court was for each Bishop, and, in still wider ramification, their several courts for the Archdeacons. "We can then imagine," he says, "what England must have been, with an archdeacon's commissary sitting constantly in every town; exercising an undefined jurisdiction over general morality; and every court swarming with petty lawyers (the *legulei* of Colet), who lived upon the fees which they could extract. Such a system for the administration of justice was perhaps never tolerated before in any country."[3] It is impossible, in these brief limits, to con-

servant sillabas," with evident reference to Cic. *de Orat.* i. 55, he adds, "qui contexunt retia, illaqueant simplices, extorquent nummulos, colligunt divitias."—p. 194.

I have not quoted, even yet, the strongest expressions he makes use of against the venal practitioners of his day; as when he calls them "sanguisugi" and "demones."

[1] Froude, *History of England*, i. 81. Compare with this what Colet says below, pp. 40, 41.

[2] *Ibid.* p. 330.

[3] *Ibid.* p. 183.

vey an adequate idea of the way in which the ecclesiastical jurisdiction, as then exercised, must have pressed upon the people. The Petition of the Commons, in 1529,[1] describing what had evidently been going on for many years past, gives us details of the endless exactions practised under legal sanction; of their being compelled to obey laws, utterly unknown to them, "in their bodies, goods, and possessions," and of being "continually put to importable (*i.e.* intolerable) charges and expenses, against all equity, right, and good conscience." With regard to the administration of Probate Courts, more particularly, we have abundant evidence of the abuses against which Colet protests so vigorously above. Besides the "many judges, scribes, apparitors, summoners, appraysers, and other ministers for the approbation of Testaments, which covet so much their own private lucre,"[2] there was the inconvenience of conflicting jurisdiction, and an absence of any settled rule of action, by which a Court of Chancery might now be expected to give redress. Thus, only a year or two before the date at which we suppose these Lectures to have been delivered, the whole country had been agitated by a dispute concerning the Wills of two citizens of London, Richard Simpson and John Erick, who had died leaving property outside the diocese of London. The Bishop of London's Commissary claimed the right of granting probate: the Archbishop of Canterbury vindicated it for his own Prerogative Court. The unfortunate executors were excommunicated by the one, only to be absolved by the other. And it was not till an appeal had been made to Rome, that the question was decided.[3] As to the principles on which disputed points were settled, a competent authority assures us that "Equity decisions, at this time, depended upon each Chancellor's peculiar notions of the law of God, and the manner in which Heaven would visit the defendant for the

[1] Froude, i. 191. Compare with this the *Centum Gravamina*, presented by the German Emperor in 1522, printed in the *Fasciculus rerum expetendarum* &c. (1535), f. 184.

[2] *Ibid.* p. 194.

[3] Parker, *De Antiquitate Brit. Eccl.* (1605), p. 299.

acts complained of in the Bill;"[1] so that a private person's hope of redress must often have seemed very faint and distant indeed.

But, whilst ready to admit to the utmost the need of reform in this quarter, I cannot but hold it unjust to lay all the blame of the evils under which men suffered, on the feebleness or corruption of the clergy; and to ascribe all the merit of remedying them, to the vigour or moral rectitude of the Henrys. If ecclesiastical law was bad in England, between 1490 and 1500, common law was at least no better. Lord Bacon tells us that he had himself seen an accompt-book of Empson's, "that had the King's hand almost to every leaf, by way of signing;"[2] in which memorandums were kept of offences condoned for a money consideration.

The mercenary spirit which pervaded Henry's whole administration can be denied by no one but a determined apologist. "Informations for intrusions, criminal indictments, outlawries, or civil process; in short, the whole course of justice, furnished pretences for exacting money: while a host of dependants on the court, suborned to play their part as witnesses, or even as jurors, rendered it hardly possible for the most innocent to escape these penalties."[3] It would almost seem, indeed, as if the indignant protest elsewhere made by Colet, against the appointment by "*temporal* princes," of men to fill vacant sees, "to whom they had already shamelessly sold those very bishoprics,"[4] might bear a reference to Henry VII. For it is distinctly asserted of him, that "he made a profit of every office in his court, and received money for conferring bishopricks."[5] As to the state of society in other respects, and the general

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[1] Campbell, *Lives of the Lord Chancellors*, i. p. 425; where a famous decision of Lord Chancellor Morton is given, on the case of one of two executors releasing a debt without the consent of the other.

[2] *History of K. Henry VII.*, Bacon's *Works* (1730), iii. p. 493.

[3] Stephens' *Introduction* to De Lolme, i. p. 154; and, to the same effect, Lord Campbell, *Lives, ut. sup.* i. p. 425.

[4] *Hierarchies*, p. 123.

[5] See the authorities quoted by Stephens, *ut sup.*, p. 154.

insecurity of life and property from the numerous disbanded soldiers, and others who were thrown out of employment, we have the indisputable testimony of Sir Thomas More; whose mouthpiece, Hythlodæus, concludes a forcible impeachment of English customs in that reign, by saying that we "first made thieves, and then punished them."[1]

Nor again, if we turn from the law to the magistrate, shall we see much reason for extolling the civil, at the expense of the ecclesiastical, lawyers and judges. Whatever may have been the faults of Warham,[2] he is hardly to be named in the same breath with Attorney-General Dudley, or with Lord Chief-Justice Billing,[3] who died about the time that Colet entered Oxford.

But in fact, deeply as Colet was grieved at the maladministration of Church law in his own time, he shows no desire to have it supplanted by Civil law. For all legal enactments alike, devised by human reason and experience alone, whether civil, international, or municipal, he expresses no respect whatever. They are all but the stammering and often contradictory utterances of that *Law of nature*, which in the Christian should give way entirely to the *law of grace*.[4] "As there is one God, who is our Father," he writes, "one Christ, who is our Master, one faith, one baptism, one church; so ought there to be one law and principle of living; even the divine Canonical law, wherein is

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[1] *Utopia*, Burnet's Translation (1753), p. 21; and Dean Hook's comments on the passage, *Lives of the Archbishops*, v. 484.

[2] As a relief to the somewhat cold expressions of pity with which Froude (i. 346) dismisses him, see Erasmus's account of this "vir, omni memoria seculorum dignus," in his *Ecclesiastes*, Lib. i.

[3] Characterized by Lord Campbell as "one of the earliest of the long list of politico-legal adventurers, who have attained to eminence by a moderate share of learning and talent, and an utter want of principle and regard for consistency."—*Lives of the Chief Justices*, i. 145.

[4] "Sub hoc vocabulo, videlicet, sub *lege naturæ hominis*, comprehendo etiam jus gentium, civile, communem consuetudinem, statuta, decreta hominum, et id genus; preterea quicquid sit corruptelæ a corrupta hominis natura ingenioque profectum."—"Jura gentium" he elsewhere calls "summæ hominum injuriæ;" these and all the rest being only "a corruptis hominibus corruptelæ."—Parker MS., *ut sup.* pp. 144—157.

contained the rule of a Christian life. . . . . As for the municipal law of this realm, composed as it is of the absurd decisions of wrangling men, it is scouted and exploded in the Church of God, by virtue of the law of Faith and Love."[1] A Utopian in religion, as Colet unmistakeably was, no less than his friend More in politics, he was not likely to be satisfied with the worldly principles of much of the Common law, any more than he was with the practice of the Ecclesiastical. Canon law is, in theory at least, an expansion and codification of the principles of the New Testament. So long as men, even in a small degree, acted up to this theory, so long was it felt that before no human tribunal could such an approach to divine justice be attained, as before the tribunal of the Bishop.[2] Canon law, in theory, aims at what is essentially right, considerations of mere expediency being disregarded.[3] Accordingly, it appears to fulfil the condition, on which Colet lays so much stress,[4] of influencing men by way of *counsel*, rather than *precept*.[5] It is a *rule*, to direct men along the right path; not a system of fences and pitfalls, for the repelling, or chastising, of trespassers.

I say not for a moment that to imagine the world living, either then or now, by a *Lex divina Canonica*, was or could

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[1] "Ut est unus Deus Pater, et unus Magister Christus, una fides, unum baptisma, una ecclesia; ita una debet esse lex et jus vivendi, videlicet divina canonica, in qua est regula Christianæ vitæ . . . Jus etiam regni hujus municipale, quod jus est altercantium hominum ridiculæ sententiæ, in ecclesia Dei per legem fidei et charitatis exploditur et exsibillatur." —*Ibid.*

[2] "Such was the origin of the Church courts, perhaps the greatest institution ever yet devised by man."—Froude, i. 174; compare Robertson's *Charles V.* (1787), i. 76.

[3] Contrast, for example, the equal punishment of adultery in both parties, according to Canon Law, with the great inequality, and the reasons for this inequality, in the Civil Law.—*Instit. Juris Canonici* (1760), Lib. iv. Tit. viii.; and Montesquieu, *Esprit des Lois*, xxvi. 8.

[4] *Infra*, p. 77, &c.

[5] This is the distinction laid down by Montesquieu: "Les lois humaines, faites pour parler à l'esprit, doivent donner des préceptes, et point de conseils: la religion, faite pour parler au cœur, doit donner beaucoup de conseils, et peu de préceptes."—xxiv. 7.

be anything more than a dream. But it was a dream worthy of Colet; one in which he constantly walked; and one which may haunt us at times even yet. At any rate it is worthy of remark, that one who in 1529, if he had lived, would have been in the number of the "poor trembling old men,"[1] who had then to answer for the corrupt administration of ecclesiastical justice, had thus early raised an unfaltering protest against the legal abuses of his time, and denounced the venality of Church lawyers with a boldness that must satisfy even their severest censor.

§ 3.—On Marriage.

After what has been said under the two previous heads, little surprise will be felt at the nature of Colet's opinions on Marriage. The great length at which he discusses the subject, however, in his commentary on chap. vii., seems to mark it out as sufficiently prominent to deserve a notice here.

Taking his stand on the well-known words of the Apostle, *I would that all men were even as I myself*, but omitting all application of them, in particular, to the *present distress* of the Apostle's days;[2] Colet assumes, as true for all times and circumstances, that the state of celibacy is nobler in itself, and has a higher stamp of approval set upon it by God, than the state of wedlock. Without in any way denying that marriage is allowed by St. Paul, he is very careful to point out that it is only so allowed by way of *indulgence*, to those who have not the gift of continence.[3] If any one, not being under such necessity, voluntarily seeks to enter into it, he is like a healthy man feigning sickness: "and what can be more despicable, or more unworthy of a professing Chris-

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[1] Froude, i. 232.

[2] I am aware that this is not the only interpretation given to the expression in v. 26. Dionysius Carthusianus, for example, explains it of the troubles incident to married life: Bellarmine, of the troubles of the present life in general. Wordsworth passes over the expression without remark, as if its meaning were obvious:—which, indeed, to any reasonable person it would seem to be.

[3] *Infra*, p. 91.

tian, than this?" Supposing that any should urge the command, *Increase and multiply*, or plead the duty and privilege of swelling the number of those who might be admitted into the Christian covenant; Colet replies that, "if all who were called to the faith had remained single, there would still have always been a surplus from heathendom, to supply materials of grace to the Spirit of Christ."[1] And when pressed with the ultimate consequences of this position, and forced to ask himself what result he looked for, should the work of conversion prosper, while all Christians remained single; he boldly answers, that the result would then be what we daily profess to ask for in the Lord's Prayer, namely, the coming of His Kingdom upon earth.[2]

Before summarily dismissing these opinions, as altogether beyond the region of common sense,[3] it will be well to take into account one or two considerations that may help to qualify our decision.

In the first place, it cannot be denied that, from whatever causes, there prevailed in the Christian Church from a very early period, an esteem for the unmarried state as something essentially purer and more exalted than the other. One of the most moderate, as well as learned, interpreters of the Articles of our own Church, while he calls this an "undue esteem," admits that it was "a natural prejudice for the first Christians to fall into; and accordingly, before very long, they gradually slid into it."[4] It would be altogether superfluous to quote passages in evidence of this. In this respect, at any rate, M. Barbeyrac is hardly exaggerating, when he

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[1] *Infra*, p. 92.

[2] Colet repeats this argument in the *De Sacramentis Ecclesiæ*; adding, somewhat caustically, "nec erat timendum, ne tota paganitas Christianizet, quum nunc quoque sub ipso nomine Christianitatis, maxima pars hominum paganizet."—p. 75.

[3] For the way in which they naturally strike an unbiassed reader, see the brief allusion to them in Drummond's *Erasmus* (1873), I. 71 n.

[4] Browne's *Exposition of the Articles* (1858), p. 753 n. When the author there says that "We find nothing of the sort in .... Justin Martyr," he seems to forget the much-disputed passage in the Fragment printed in Grabe's *Spicilegium*, II. p. 180; which Bishop Kaye notices, though not very fully, in his *Justin Martyr*, p. 121.

says that the Fathers regarded the desire for marriage, at least by implication, as essentially involving something impure.[1] It will be more to the purpose to seek for some explanation of the fact, as one beyond contradiction. And it has been suggested that the secret of this growing preference for a state of celibacy, among the early Christians, is to be found, not so much in any troubled state of the times, or in a recoil from heathen immoralities, as in the spirit of that philosophy which was leavening the Church. The well-known definition of happiness, as given by Aristotle, is, "an activity, operation, or function of the soul, in accordance with perfect virtue."[2] Moreover, "as happiness is not a habit, but an activity or operation in itself desirable, and as the best of these operations is that of the intellect itself," Aristotle concludes that "the highest of all happinesses is the *contemplative*. This is superior to active happiness; for, while the latter is human, the former is divine."[3] Now when we call to mind the immense influence of Aristotle's ethical teaching on the Christian Church, we shall be prepared to see, in such principles as the above, the germ of what grew to be a vast system for the attainment of a visionary perfection. We shall see in them the secret of much of the long-prevailing preference for a monastic life; of the exaltation of the contemplative above the practical; of the single above the manifold; of the disparagement of the body, as something which merely hampered and clogged the aspiring soul; and, in particular, of that low estimate of the married state, which we are considering in the present instance.[4] If we take account of our Lord's counsel for

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[1] "La vérité est, que les Pères de l'Eglise regardoient du moins implicitement le désir du Mariage, second ou premier, comme aiant par lui-même quelque chose d'impur."—*Traité de la Morale des Pères*, p. 40. He elsewhere refers to the idea of its being a *remedy* (p. 207); an idea, of course, quite in agreement with Colet's view.

[2] *Ethica Nicom.* I. 13 § 1. I quote Dr. Donaldson's translation of the words.

[3] Donaldson's *Literature of Ancient Greece*, I. 139.

[4] See this well brought out by Hampden; *Scholastic Philosophy* (1833), pp. 280—290.

perfection, as a motive, and of the philosopher's definition of perfection, as a rule; we have in our hands the elements of a calculation, from which the ascetic tendencies of those earlier ages might almost have been predicted.

Again, in forming a judgment of Colet's extreme opinions on this subject, we must remember the prevailing laxity of conduct, which existed side by side with these lofty and unbending theories. He lived in the days when such men as Chicheley, and Waynflete, and Fisher, were dissolving religious houses, on the ground of the notoriously useless or dissolute lives of their inmates.[1] At such a time, a man of pure motives, and high conception of duty, may see but one of two ways open to him, through which to bring about a reform. He may think that it can be done by reverting to the strictness of a bygone day, and may desire only to string the bow anew. Or he may feel convinced that a total change of institutions is the only remedy: that the bow cannot be strung afresh, but must be replaced by some more modern weapon. Colet's mind was essentially of the former cast. In his Sermon before the Convocation, he reiterated again and again, that the way to reform abuses was not to alter institutions, but to reanimate them with their pristine spirit. "The waye," he says, "whereby the churche maye be reformed into better facion, is nat for to make newe lawes. For there be lawes many, inowe, and out of nombre. . . . There are no trespaces, but that there be lawes agaynst them in the body of the canon lawe. Therfore hit is no nede, that newe laws and constitutions be made; but that those, that are made all redye, be kepte."[2] The remedy he would prescribe for the patient, was, to summon up strength of will sufficient to shake off the present ailments, and brace up the nerves once more to the vigour of earlier days. Erasmus, on the other hand, whose mind was of the latter cast in a very striking degree, knew how rarely this can be done. And accordingly we find him not hesitating to record his opinion, when commenting on

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[1] Lewis's *Life of Bishop Fisher*, i. pp. 163—167.
[2] Knight's *Life of Colet* (1823), p. 259.

the passage of St. Paul that suggested this topic, that "whilst, in St. Paul's days, it was perhaps more expedient to abstain from marriage, he doubted whether it would not now be better, *even for priests*, considering the changed aspect of affairs, to live in holy matrimony."[1]

I have no desire to vindicate all that may seem visionary or over-strained in Colet's opinions. To me, the homely language of Tyndale, in his answer to Sir Thomas More, seems to convey the plain truth on this matter:—"Wherefore, as fish is no better than flesh, nor flesh better than fish, in the kingdom of Christ; even so virginity, wedlock, and widowhead, are none better than other, to be saved by, in their own nature, or to please God withal: but with whatsoever I may best serve my brethren, that is ever best, according unto the time and fashion of the world."[2] My only wish is, that the reader may be placed at a right point of view, from which to estimate the opinions now under consideration. This done, he alone will be responsible for the verdict given.

One thing at least cannot be denied. If Colet, in his zeal for a pure and lofty morality, was led to disparage in any measure that state which the highest authority of all has pronounced holy, and if he sought to warp the mind unduly in the direction of asceticism, this has long been avenged by the strength of the opposing current. If we are disposed to lay on Colet, and other teachers of like austerity, the blame of what *might* have happened, are we prepared to accept with cheerfulness the responsibility of what has really come to pass? For some generations, as we know, the reac-

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[1] "Aetate Pauli, quum inter innumeros ethnicos perpauci essent Christiani, fortasse commodius erat abstinere a matrimonio: nunc, mutatis rebus, haud scio an magis expediat, sanctum connubium et immaculatum thorum sancte pureque colere, etiam sacerdotibus, si qui non continent; quando horum tam ingens ubique numerus est, rursus tanta raritas caste viventium."—*Annotationes* (1535), p. 460. In his *Christiani Matrimonii Institutum* he goes still further, declaring that "aliqua ex parte Deus plus habuit honoris matrimonio quam virginitati."—Ed. 1526, leaf b. 4 vers. See also his *De ratione conscrib. Epist.* (1536), pp. 174—5.

[2] Tyndale's *Answer to Sir Thos. More's Dialogue* (ed. 1850), p. 157.

tion against an over-strained exaltation of celibacy has gone on increasing, till it has now surely reached its culminating point. And with what result? Our popular writers of fiction, with scarcely a single exception, join in concentrating the attention of the young on one short period of life; as if all the remaining portion, the summer and harvest of man's existence, were not worth a single thought. Every artifice of dramatic skill, every resource of poetic power, all the talents that can engage or fascinate, are brought into play, to trace the course of two imaginary beings through what Colet would have deemed a period of weakness and disorder. Once brought to that portal, which is thought to be the proper ending of their story, the reader bids them farewell; to study in some fresh scene the feverish vicissitudes of youthful passion. How different is this from the genius of those ages we judiciously darken! *Then*, as one says, "the tale commenced where modern novels end: the marriage, or at least the betrothal of the lovers, was the indispensable foundation of the interest which encircled their destinies."[1] *Now*, we have come to a state of things, that to a heathen philosopher would have seemed fraught with danger to the commonwealth.[2] With small honour paid to continence, but with every temptation to incontinence, we are reaping as we have sown; and in the meagre faces and puny limbs of the children with whom our cities swarm, we may see enough to make us doubt whether common sense is after all so indisputably on our side, while we deny it to the extreme theories of Colet.

§ 4.—On the Study of Heathen Authors.

If Colet's views on the subject of Marriage have seemed to any one to be natural and intelligible in his circumstances,

[1] Buckingham: *The Bible in the Middle Ages*, p. 257.

[2] It may seem unpardonable to quote a writer like Iamblichus, on such a subject as the modern increase of population. But let any one read the concluding portion of his *De vita Pythagoræ*, c. xxxi. (ed. 1598, p. 181), and he will meet with some truths, on which it would be well for every lover of his country to ponder.

though extreme; his tone of thought on the present topic may appear to be equally extreme, without any such extenuating plea. The brevity of his treatment of it, indeed, is in striking contrast to the somewhat prolix discussion of the other; but the expressions employed are equally uncompromising and austere. Can it really be the same Colet, we instinctively ask, who some twelve years later founded a great Public School, who is here pronouncing the treasures of classical antiquity to be but a "table of devils,"[1] and warning his hearers not to become "readers of philosophers, companions of devils?" Or are we to conclude that the lapse of a short twelve years was enough to work an entire change in his sentiments; thus abandoning, by anticipation, the claim presently to be made for him, of a singular consistency?

As in the previous instance, let us first observe how far Colet stands alone in this censure of pagan authors; or how far he was in accordance with the traditional principles of the Church.

In the writings of the earlier Christian Fathers we are struck by an apparent inconsistency on this point. We find them frequently inveighing against the study of heathen antiquity, or, at least, surrounding it with the closest restrictions; while at the same time the very language in which they condemn, proves that they had themselves profited by such studies. The mere mention of the names of Clement of Alexandria, Lactantius, Jerome, Augustine, and many others, is evidence enough on this head. Though with motives the most opposite, it would almost seem as if some of these early teachers concurred in promoting the same end as Julian proposed to himself, when he interdicted the study of pagan authors to Christians. They would prohibit such a study, on the ground of its unfitness for them: he forbade it, on the ground of their unfitness for it. In the esteem of the one, the table was unworthy of the guests; in that of the other, the guests

[1] *Infra*, pp. 109, 110

were not worthy to sit at such a repast.[1] But for a considerable time, though Christian writers seem to have felt it necessary to give some reason, or excuse, for any attention paid to Virgil or Cicero, they did not pronounce such attention absolutely unlawful. The strong language of Augustine, for instance, is well known; in which he deplores the hours lost in tracing the wanderings of Aeneas, or in weeping over the sorrows of Dido, when he should rather have been concerned about his own.[2] But his esteem for Plato is none the less well known. "And if," says Baptista Mantuanus,[3] after quoting a passage to this effect from the *De doctrina Christiana*, "any shall reply, that Augustine is here speaking of philosophers, and not poets, I grant it: but are not poets sometimes philosophers?" And he goes on to show, how the *Georgics* of Virgil may be made a lesson in philosophy; the *Aeneid*, a treatise on ethics.

In like manner we may point to the equally severe expressions of Jerome;[4] which are yet counterbalanced, partly by what he says in other places, and still more by the silent, but obvious testimony, of his own great stores of learning.

But it is not till some two centuries later, that we find a spirit of hostility to classical learning displaying itself, unqualified by any exceptions, or any indulgence towards the Midianitish captive. In a Letter addressed by Gregory the Great to Desiderius, Archbishop of Vienne, the Pope remonstrates with his correspondent in no measured terms, for teaching heathen literature. He would fain hope that the rumour is unfounded, and desires the exact truth may be

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[1] See Ullmann's *Gregory of Nazianzum*, translated by Cox, pp. 88—92.

[2] *Confessions*, i. 13. As I have never seen Erasmus's opinion of the *Confessions* quoted, and as it seems to me to contain some truth, I give it here:—"Atque in eo opere plus laudis sibi tribuit, quam agnoscit culpæ."—*Epist.* (1642), Lib. xvii. Ep. 24.

[3] *Apologeticon*, leaf † v, prefixed to the first volume of J. Baptistæ Mantuani *Opera*, Antw. 1576.

[4] After quoting 2 Cor. vi. 14, in a Letter to Eustochium, he continues,—"Quid facit cum Psalterio Horatius? cum Evangeliis Maro? cum Apostolo Cicero? *etc.*"—S. Hieronymi *Op.* (ed. Migne), i. p. 416, §114. The passage is often cited.

confessed. "For, as it is horrible that such a thing should be told of a priest, so should the investigation of its truth or falsehood be strict in proportion."[1] There is a very different tone about this from that in which we find Augustine or Jerome speaking. It is a spirit akin to that which showed itself long afterwards in Hadrian VI., though in this latter case more briefly and contemptuously expressed; when, on seeing the Laocoon, and other masterpieces of ancient art in the Belvidere, he merely observed, "Sunt idola antiquorum."[2] It was the working of this dominant spirit during the middle ages, which, while it could not extirpate and drive out altogether the classical authors from the library of cathedral and cloister, forced them to be read, in a great measure, under the disguise of being *moralized;* or, at least, surrounded with a very unclassical atmosphere.[3]

But if this be enough to show that, in what he has

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[1] I quote from Dr. Maitland's *Dark Ages*, p. 179; where the whole passage (S. Gregorii Magni *Epist.* ix. 48) is translated. It is also commented on by Barbeyrac: *Morale des Pères*, p. 332.

[2] Greswell: *Memoirs of Angelus Politianus*, 1805, p. 430.

[3] The words of M. Hauréau, *Histoire de la Philosophie Scolastique* (1872), i. p. 127, seem to require some little qualification, where he says that the Church "est retournée vers la civilisation, en retournant vers cette antiquité profane que l'Eglise barbare avait tant abhorrée." The statement of the authors of the *Histoire Littéraire* appears to me a truer one, when, speaking of the fourteenth century, they say: "Jamais Virgile et Ovide ne furent plus souvent allégués, même en chaire, que dans ces temps qui passent pour les avoir ignorés."—*Tome* xxiv., p. 429. In our own country, Mr. Wright has shown how popular Virgil, Lucan, and Statius were, during the middle ages.—See his *Poems of Walter Mapes*, pp. 4 and 60. But then, these poets, and the rest, were not read in what we may call a classical spirit. They were often *moralized*, as the school-boy Donate was. This style of lecturing on them is ridiculed amusingly enough (and perhaps with but little exaggeration), in the *Epist. Obscur. Virorum*, 1557, leaf E. 4; where a student, who daily attends "unam lectionem in poetria," is taught to expound Ovid's Metamorphoses "naturaliter, literaliter, historialiter and spiritualiter;" and learns that "Mercurius" means "mercatorum curius," and the like. In fact, in Aquinas, deriving *Titulus* from *Titan*, because the title, like a sun, throws light on what follows; we have a single and sufficient evidence, both as to the fact that the classics were read, and also how they were read.—See his Commentary on Boethius *De Scholarium Disciplina*, 1498, f. 71 vers.

written on the present subject, Colet has deviated little or not at all from the traditional language of the Church; that, in fact, he has embodied almost the very words of St. Jerome; we shall still be disposed to ask whether this is sufficient. Is nothing further to be looked for from the friend of Erasmus and More at the end of the fifteenth century, than might have been expected from some unknown monk at the end of the tenth?

I cannot but think that, in the circumstances of the times, and especially in what he must have seen and heard of the Classical Revival during his travels in Italy, the true explanation is to be found of this apparent narrowness of mind.

Unfortunately, of Colet's movements in France and Italy none but the scantiest records have been preserved. Beyond the solitary statement of Archbishop Parker, that he "studied a long time in foreign universities,"[1] we can add hardly anything to our knowledge of the fact that he was in those countries. But, to whichever of the great cities of Italy we track him in imagination, the result will be much the same. If we picture him at Bologna, that "mother of the law schools," to which his familiarity with Canon Law seems to point, he would have been there when Codrus Urceus was Professor of Rhetoric. And if he ever formed one of the Professor's auditory, it is easy to imagine the mingled air of *incredulus odi*, with which so earnest-minded a man would listen to the farrago of classical trivialities that have come down to us in his *Sermones*.[2] If we suppose him at Rome, he would have found an academical association

[1] "Hic Coletus in transmarinis academiis diu studuit."—*Antiquit.*, 1605, p. 306. The assertion in Hook's *Lives of the Archbishops*, (vi. p. 285), that "he was at Rome, and there he probably met with Grocyn and Linacre, and with William Lilly, who had lately arrived from Rhodes; and they all went to Padua, where William Latimer was perfecting himself in Greek,"—rests, so far as I can discover, only on conjecture.

[2] An exposition of Plutarch's Treatise on the bringing up of children, is prefaced by an entire lecture on the pros and cons of marrying. His anecdotes, also, are occasionally most licentious.—See Codri Urcei *Sermones*, 1502, Sermo iv., and leaf L iv. vers.

flourishing, where one rule of membership was, in avowed imitation of the monastic custom, that each member, on entering, should receive, and be known by, some classical appellation.[1] Or, if we follow him in thought to Florence, for some reasons the most probable destination of all, he would be brought within the influence of Savonarola, and might catch from him a yet keener dislike of that school of poetry, which was burying native genius under copies of the antique.[2]

But as no instances that I could collect would so forcibly convey a just impression of the frivolities, to call them no worse, by which the revival of letters in Italy was accompanied, as a passage from a modern Church historian,[3] I will give his words entire. "Cardinal Bembus," he writes, "the private secretary of Leo, translated the realities of the Gospel into mythological equivalents, couched in classical Latin. Christ he called *Minervam e Jovis capite ortam;* the Holy Ghost, *auram Zephyri cœlestis;*[4] while he paraphrased forgiveness of sins as *Deos superosque manesque placare.* So early as the meeting of the Council of Florence, Pletho had ventured to express an opinion, that Christianity would soon give place to a universal religion, which would not greatly differ from heathenism. When Pletho died, Bessarion addressed a letter of consolation to his sons, telling them that their father had risen to purer and heavenly spheres, where he had joined the Olympic gods in their mystic, Bacchic dances. The new Platonic school, which assembled in the gardens of the Medici, assigned to the philosophy of Plato a place much higher than to Christianity. A new Peripatetic school was also founded. Its great representative, Petro Pomponazzo (*ob.* 1526), openly

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[1] Greswell, *ut sup.* p. 128.

[2] "Modus autem artis, quem nunc nostri poetæ servant, hoc est, metrorum ac fabularum, *laudumque Deorum*, adolescentibus pestis est perniciosissima."—Quoted by Villari (Horner's translation), ii. p. 147 n.

[3] Kurtz: *History of the Christian Church* (Edersheim's translation), i. 503.

[4] See another specimen of the same kind from Bembo, in Mr. Parker's Essay:—Farrar's *Essays on a Liberal Education*, 1867, p. 15.

declared, that from a philosophic point of view the immortality of the soul was more than doubtful.[1] Another member of that school, the celebrated historian Machiavelli, introduced a system of politics entirely alien to the spirit of Christianity. Moral frivolity went hand in hand with religious laxity. The most obscene poetry, and the most lascivious pictures, circulated among the Humanists; and their practice was certainly no better than their theory."

What has been said may suffice in some measure to explain, if it cannot justify, the extreme rigour of Colet's language on the present subject. The Italian Humanists, from whose society he was freshly come, had done great service to the cause of true learning and religion, as pioneers. They had collected the materials for advancing knowledge—its books and manuscripts, in abundance. But now, when the really difficult work was to be done; when the bridge was to be built and the river to be crossed, they were found to be but playing with the timbers; their greatest scholars keeping Romulus's birthday, their Pope paganizing the *Bullarium*.[2] The real Pontifex, the Bridge-builder across the stream between the science and religion of that age, was not one of them, but Erasmus.[3] And we must not blame Colet too severely, if his judgment seems for a time warped, in shrinking thus resolutely from a school

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[1] It was probably such teaching as this that Colet had in view, when he warned his hearers against "philosophy" (p. 110). In the *Hierarchies* (p. 139), he speaks of "absurd notions that have arisen among men, that souls perish along with their bodies." The allusion also to "Elysian fields" in the same passage, may point to such revived paganism as Kurtz refers to above. See further the *Oxford Reformers*, pp. 322—3. That Colet was himself a student of philosophy, deservedly so called, every page of his writings bears witness.

[2] Pomponius Lætus, who died about the time these Lectures were delivered (May 21st, 1497), "cherished for the memory of Romulus a kind of religious veneration, and annually solemnized the day of the foundation of Rome." Greswell, *ut sup.* p. 133 n. For the payment of sums of money to scholars to reform the Latinity of the *Bullarium*, see M'Crie's *Reformation in Italy* (1856), p. 6.

[3] See Mullinger's *University of Cambridge*, 1873, p. 555. It is gratifying to find so competent a scholar vindicating for the *Novum Instrumentum* the honour which is its due.

which had brought the very name of "poetry" into bad odour.[1] It was reserved for Erasmus, nearly a quarter of a century later, to give utterance to the noble sentiment, that the Spirit of Christ may be more widely diffused than we suppose; and that nothing ought to be called *profane*, which conduces to piety and good manners.[2]

We in our generation have gone to extremes the other way, that even Erasmus would have marvelled at, not to speak of Colet. What will posterity say of us, who cannot prepare for a schoolboy's use even such mental food as the story of Hannibal's Campaigns, or Xenophon's Retreat, without, in our pedantry, serving up along with them the few nauseous ingredients they contain; as if the apothecary's ointment would be defective, without the solitary flies imbedded in it; as if less reverence were due to a Christian, than to a Roman, boy. Happily the days are passing by, when to be saturated with the spirit of Tibullus was a sign of having kept the best Classical society, while to wander away among Seneca and Epictetus and Antonine, was to keep low, or at least unprofitable, company.[3] A more manly tone is beginning to prevail; and in the wider range of authors chosen, as well as in the more judicious selection among them, there is less and less fear that, in the

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[1] The *Obscuri Viri* of Cologne were not by any means the only ones who, like old Mr. Osbaldistone, hated the name of poet. Tyndale, in his *Answer to Sir Thomas More's Dialogue*, writes: "They did well to choose a *poet* to be their defender" (p. 157); and again, "He jesteth out Hunne's death with his *poetry*, wherewith he built *Utopia*" (p. 166).

[2] See the passage in the *Convivium Religiosum*, put into the mouth of Eusebius:—"Imo, profanum dici non debet, quicquid pium est, et ad bonos mores conducens. Sacris quidem literis ubique prima debetur auctoritas; sed tamen ego nonnunquam offendo quædam vel dicta a veteribus, vel scripta ab ethnicis, *etiam poetis*, tam caste, tam sancte, tam divinitus, ut mihi non possim persuadere, quin pectus illorum, quum illa scriberent, numen aliquod bonum agitaverit. Et fortasse latius se fundit Spiritus Christi quam nos interpretamur."—*Colloquia*, 1727, p. 92.

[3] In Professor Mayor's *Juvenal*, 1853, Pref. p. xii., are some valuable remarks on the change of opinion then beginning to prevail on this subject. What was then suggested, has in a considerable degree been realised within the last few years.

Classical studies of the future, even a Colet would see but a *mensa Dæmoniorum*.

§ 5.—On Astronomy.

The curious and fanciful analogies in which Colet indulges, in comparing the various orders of angels, and ministrations in the Church, to the revolving planetary spheres,[1] may perhaps be thought to deserve no more attention than can be spared for a brief note in passing. But if we connect with them the mention made by Erasmus, that Colet, as a student, had "left no department of mathematics untouched," it becomes an interesting enquiry, what the mathematical teaching at Oxford, in his days, really was. Into so wide and scantily-explored a field as this, I should not indeed be presumptuous enough to enter. But, by restricting our notice to the peculiar manner in which the subject of astronomy is here approached, the task may be made an easier one: and it may not be unprofitable to enquire, what the text-books were, from which Colet may have learnt astronomy; and whence came that allegorical treatment of the subject, which we find not in him only, but in other writers of his time.

The close of the Fifteenth Century, an era of new births in many other things, was not the least remarkably so in the case of astronomy. In 1496, for the first time after an obscuration of many centuries, the writings of Ptolemy were restored to the world. In that year was printed at Venice a Latin epitome of the *Constructio Magna*, made directly from the Greek.[2] The task of translating it from the original language had been first proposed to himself by the learned Cardinal Bessarion. On his being called away to other pursuits, the work was assigned to George Pur-

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[1] *Infra*, p. 128.

[2] *Epytoma Joannis de Monte Regio in Almagestum Ptolomei.* A fine copy of this rare work,—its broad margins, like Milton's heavens, "with centric and eccentric scribbled o'er"—is in the Library of Sion College, bound up at the end of a collection of astrological treatises, printed in 1493.

bach; and by him bequeathed, as a dying legacy, to his pupil John Müller of Koenigsberg (Regiomontanus) when he himself was removed by premature death. Former versions of parts of Ptolemy, made through the Arabic, were so rugged and inaccurate, that (says the translator) if Ptolemy could have come to life again, he would not have recognised himself in them.[1] As this great work, however, appeared just too late to be of service to Colet in his studies at Oxford, we must go back to the inferior treatises that were to be had before it. Passing over such as do not appear likely to have been of much use,[2] we may notice what was undoubtedly a popular text-book in his days, the *Sphæra Mundi* of John Halifax, commonly called Joannes de Sacro Bosco.[3]

In looking through this little work, one of the first things that may strike us (with Colet's fanciful analogies in view), is the plain matter-of-fact way of treating the subject. Notwithstanding a suspicious reference to Dionysius the Areopagite in the closing sentence, it is little more than what we should now call a Compendium on the use of the Globes. The number of spheres is fixed at nine; Mercury (not Venus, as in Colet) being placed second in the ascending order, and the *Primum Mobile* ninth. The direct, stationary, and retrograde motions of the planets are explained in what was then the usual way; namely, by the supposition of a *deferent*, or circle encompassing the earth, in the circumference of which was the centre of another smaller circle, or *epicycle*, in which the planet moved.[4] The

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[1] See the Dedication prefixed to the *Epytoma*, leaf a, 2 *vers.*

[2] Such as Cassiodorus, often quoted in lists of early writers on astronomy, but whose remarks on that subject, in the Basle ed. of 1528, occupy but a couple of pages; Boethius, in his *De Disciplina Scholarium*, cap. iii.; Martianus Capella, in his *Satyricon;* and the *Tabulæ* of Alphonsus X., of which there were editions in 1483 and 1492. Linacre's translation of the *Sphæra* of Proclus did not appear till 1500.

[3] See Delambre: *Histoire de l'Astronomie du Moyen Age*, 1819, p. 241. The *Sphæra Mundi* was recommended by Vives, along with other text-books, in 1531. I have examined editions of 1490 and 1493; but for convenience shall refer to the little Paris edition of 1564.

[4] Sacro Bosco, p. 47.—According to Cicero, Archimedes had con-

concentric arrangement of the spheres is illustrated in a little supplementary treatise of Valerianus, by a comparison with the successive coats of an onion. As an argument for the convexity of the watery portion of the globe, it is urged, that since water is homogeneous, and its parts consequently like the whole, the shape of the whole must resemble that which we observe single drops of water to assume; namely, the globular.[1] From the early date at which the treatise was composed, there are, as might readily be expected, several inaccuracies in it; some of which have been pointed out by a scholiast, Vinetus. Thus, at the outset, Euclid's definition of a sphere is incorrectly given.[2] The *acronychal* rising of a star is denoted by the word *chronicus*, explained as *temporalis*;[3] whilst, in another passage, the scholiast has to put the reader on his guard against supposing Ambrosius Theodosius Macrobius to be three persons instead of one.[4] Still, in spite of these defects, this work of our countryman had such merits, considering the state of mathematical knowledge then prevailing, that its author has been styled, by a very high modern authority, "the Euclid of the middle ages."

But it is plain that it was not from such text-books as this, that the mystical notions of astronomy were derived, which we see in the following pages. These, I think, may be

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structed an orrery, which would show these various movements of the planets.—*Tusc. Quæst.* i. 25.

[1] *Ib.* leaf 17 *vers.* In the copy I am using (from the Archives of Sion College, lent me through the kindness of the Librarian, the Rev. W. H. Milman), two former owners of the book have left recorded in the margin their conflicting opinions, as to whether this is a *parasyllogism*, or not.

[2] "Sphæra est transitus circumferentiæ dimidii circuli, quæ, fixo diametro, eousque circumducitur, quousque ad locum suum redeat."—p. 9. The revolution of the semi-circumference, instead of the semicircle, would of course only describe the superficies of a sphere.

[3] *Ib.* p. 30.—In the Index to Joseph Harris's *Use of the Globes* (5th ed., 1740), I observe that the word is still spelt *achronical*. There is good reason for the complaint of the strange, unusual elements, out of which scientific terms are often compounded:—*aneroid*, for example.

[4] *Ib.* leaf 19 *vers.*

traced through two channels: the figurative language employed by Plato and his followers in their cosmogonies; and the figurative language of some passages in the Bible, interpreted by help of the former.

In tracing the course of the former stream of thought, I need but refer briefly, at the outset, to the famous passage near the end of the *Republic*, in which the revolving planetary system is imaged forth by comparison with the whorl of a spindle; the whorl being conceived of as hollow, and containing seven lesser ones rotating concentrically with itself. Each globe, or sphere, carries a siren with it; and their eight voices blend together in the solemn Pythagorean harmony.[1] In the *Timæus* again, the earth is described as being in the centre of the universe (an opinion which Plato is said in his old age to have revoked[2]), while the other spheres revolve about it. In the *Epinomis*, long accepted as Plato's, the regularity of the planetary movements is taken as a proof, that to each of the heavenly bodies some guiding intelligence must be present, be it within them or without.[3] And thus we begin to approach those theories of angelic agency, which we find so fully developed in the writings of Dionysius. In fact, it is plainly asserted by Ficino, the translater of both Plato and Dionysius, that the difference in this respect between the two authors, is one of words only, not of real meaning.[4] Nor does it now need any great stretch of fancy, to pass on from this point to such analogies as we find pervading the Vision of Dante, or moulding the language of our own great poet.

When Dante wrote of

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[1] *De Republica*, § 617 B.

[2] See the note of Gottfried Stallbaum on the *Timæus*, § 40 B.

[3] "Impossibile esse terram, cælum, stellasque omnes, et quæ ex his constant moles, nisi anima singulis aut adsit aut insit, adeo exquisita ratione annis, mensibus diebusque circumvolvi, nobisque omnibus bona omnia facere."—Ficini *versio* (1590), p. 701.

[4] "Bonos autem nostri custodes proprio nomine *angelos*, inferioris mundi gubernatores, Dionysius Areopagita, quod a Platonis mente minime discrepat, vocare solet."—*Ibid.* p. 785.

" The intellectual powers that move these stars,"[1]

he was but embodying the doctrine found in Plato and Timæus Locrus, long believed to be in Aristotle also, and expanded or distorted in a hundred fanciful ways by later writers.[2]

But whatever excesses in this direction have been run into, by the allegorizers of the classical school—and they are almost incredible[3]—the achievements of the Biblical allegorizers have been such as to keep pace with them. Not content with the seven spheres of the then known planets, and the over-arching one of the firmament with its stars, they elaborated, some a ninth, and others a tenth, an eleventh, and even a twelfth sphere.

At the head of this school must be placed Philo. He saw, without hesitation, a symbol of the planetary system in the seven-branched candlestick of the Temple.[4] Still more fancifully, in the flaming sword of the Cherubim, at the gate of Eden, turning every way, he could discern

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[1] *Paradise* (Cary's Translation), Canto viii.

[2] According to the more pantheistic notions of Timæus Locrus, the *anima mundi*, diffused through all the system, had two principles, those of *same* and *different:* of which the former gave to the exterior heaven its uniform motion from east to west; the latter gave the inferior planetary orbits their contrary motion from west to east.—See Gale's *Opuscula Mythologica* (1688), p. 550. Whether Aristotle meant to assign an animating intelligence to each planet, by calling the heaven *animatum* (*De Cœlo*, II. 2) has been much contested. See Ricciolus: *Almagestum Novum* (1651), Pars II., p. 245. The reader will at any rate be prepared to understand Shakspeare's familiar lines in the *Merchant of Venice*, without needing Warburton's alteration of *souls* to *sounds*:—

> " There's not the smallest orb, which thou behold'st,
> But in his motion like an angel sings,
> Still quiring to the young-eyed cherubims:
> Such harmony is in immortal souls."

[3] For example, Heraclides Pontius interpreted the battle of the gods in Il. xxi., where Ares is laid low, and covers seven furlongs in his fall, to signify a time of universal ruin and confusion, when there was a conjunction of all the planets in one sign of the zodiac.—Gale's *Opuscula*, *ut sup.* p. 479.

[4] Philonis *Op.* (1613), p. 399:—" Unum in præsenti dixisse sat erit, quod septem erraticorum siderum cursus simulachrum sit hoc sacrum candelabrum cum septem lucernis superpositis."

the two-fold motion of the heavens.[1] From another great storehouse of such interpretations, the *Heptaplus* of Pico della Mirandola, many later specimens of the same kind might be produced; in some of which Philo is improved upon. Thus, the seven-branched golden candlestick, seen in the vision of Zechariah, represents, as before, the seven planets.[2] But further, the "bowl" which was above it, is the symbol of an over-arching eighth sphere, or firmament; while the two olive-branches, feeding the lamps through their golden pipes, are the ninth and tenth spheres, encircling all. In like manner, a Jewish cabalist quoted by Pico, applies as a figure of the tenth heaven, that "likeness of a throne, as it were a sapphire stone," which in Ezekiel's vision appeared above the cherubim.

Where ten spheres alone were reckoned, the ninth and tenth were the *primum mobile*, and the *empyrean*.[3] But between the firmament and the *primum mobile* was often enumerated a *crystalline sphere*, as in the lines of Milton :—

> "They pass the planets sev'n, and pass the fix'd,
> And that crystallin sphere whose balance weighs
> The trepidation talk'd, and that first mov'd."[4]

The origin of this crystalline sphere, or spheres (for sometimes two were interposed[5]), may be clearly traced to the words of Gen. i. 7; where we read of the waters which were under the firmament being divided from the waters which were above the firmament. The term *crystalline* may,

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[1] *Ib.* p. 85, in the treatise *De Cherubim et flammeo gladio.*

[2] Pici *Opera* (1519), leaf a, vii. The analogy is in truth a very common one.—See Ricciolus, *ut sup.*, i. p. 480; where it is pointed out that the "seven spirits" of Rev. i. 4, admitted of a like application.

[3] See for these the note below, p. 128.

[4] *Par. Lost*, iii. 481, sqq.—The "much talked-of trepidation" may be illustrated by a passage from Luther, where, speaking of the three motions of the heavens, he says that "the third is a quaking, or a trembling motion, lately discovered, but uncertain."—*Table Talk*, § DCCCXLI. Orontius Finæus alludes to it, in his *Protomathesis* (1532), fol. 106, as an absurd notion of some recent professors of astronomy; and adds: "Nolumus super hoc inopinabili motu ulterius *titubare*."

[5] As may be seen in the Diagram before Gassendi's *Institutio Astronomica* (1653), p. 5.

no doubt, sometimes be found applied to all the concentric spheres alike, to express their diaphanous nature, through which the rays of light could pass; but in its special and restricted sense, it arose from the interpretations put upon the above passage. It was supposed that "waters above the firmament" could not be of the same elementary nature as the rain and clouds below. Hence, some name must be found, that should express the more ethereal properties of water, its clearness and transparency, and the like, without its grosser properties. Thus arose the term *crystalline*.[1] And thus, without citing more examples to illustrate what may be thought so futile and visionary a subject, we may observe how, through two channels of allegorical interpretation, drawn on the one hand from the Greek philosophy, and on the other from the Sacred Scriptures, there had gradually accumulated such a vast reservoir of mystical doctrines, that it is a marvel how any astronomer of really scientific habits of mind, could hold up his head above them. That Mirandola should have scouted and openly attacked astrology, at such a time, becomes the more surprising, when we see how his works teem with the records of these since-exploded notions. That Colet should restrain his analogies within the limits he has done, will appear, to one who has dipped into the writings of some of his contemporaries on the same subject, to be rather an instance of mental control, than of any extravagance or confusion of thought.

Meantime, what an additional proof is it, of the truth of what has been said elsewhere, that Colet's lot was cast in an age which was as the "evening and morning" between an old era and a new; that, while he was lecturing at Oxford, there should be pursuing his studies in Italy one whose discoveries were to cast all these figments to the winds; the first of the advanced guard of modern soldiers of science, Nicolaus Copernicus!

[1] "Ita dicemus, cælum illud, quod plurimi hanc ob causam vocant chrystallinum, aqueum esse, aqua quadam cælesti; quæ puritate aquam referat, non tamen frigore aut humore."—Francisci Valesii *Sacra Philosophia* (1587), p. 36.

§ 6.—Colet's Consistency in his Opinions.

One of the most obvious pleas that might be put forward, in extenuation of anything which may have been thought paradoxical or overstrained, in the views before considered, is that they represent only an early and immature stage of their author's mental life. It may be said that to have held such opinions at thirty-one, when but newly leavened from the intellectual fermentation of Italy, was no pledge that he would still maintain them at fifty-one. Allowance has been elsewhere[1] made for the change it is natural to suppose time would work. But, without any desire to magnify Colet's consistency of principles, at the cost, as some may think, of his liberality and good sense; I am bound to say that, judging from the scanty memorials of him we possess, few men appear to have held more consistently to their opinions from first to last. Some indications of this, in the Letters of Erasmus, which might easily be passed by unnoticed, stand out in fresh distinctness, after we have read a few pages of Colet. Who, for instance, if he bears in mind what has been said about *unity* and *multiplicity*, can fail to detect in the following words of Erasmus, an adaptation to what that versatile scholar knew to be a prevailing tone of thought with his correspondent? "Collect yourself," he writes to Colet,[2] "to the oneness and *simplicity* of Christ, and you will be less disturbed by the *multiplicity* of the world." Yet this was written in 1513.

But I will endeavour to bring forward one or two instances, that may appear to furnish more tangible evidence than such slight traces as the above, of the comparatively small change that Colet's opinions underwent, whether on the subject of Marriage, or Litigation, or Classical studies.

When Dean of St. Paul's, he made it one of his tasks to draw up a digest of the Cathedral Statutes. This still

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[1] *Treatise on the Sacraments* (1867), p. 18.

[2] "In unum illum et *simplicem* Christum te collige, et minus turbabit *multiplex* mundus."—*Epistolæ* (1642), xii. 21. The letter is dated 1511 in this edition: the true date I gather from Seebohm's *Oxford Reformers*, p. 286.

remains. And though it be not easy to decide, without a very close scrutiny, how much of any section is an insertion from the old Statutes, and how much is from Colet's own hand (as several passages undoubtedly are); we are at liberty to assume, that he selected, and approved of, what he did not actually write. The following, I think, shows the mark of his own hand. It is on the appointment and office of the Vergers:—

"Moreover, since the married state is often one full of business and commotion, and husbands must study how to please their wives, as their own mistresses; and seeing that our Vergers, being distracted by the anxieties of married life, neglect their duty in Church, or are compelled to be absent from it, since *no man can* properly *serve two masters:* it is therefore enacted &c., that none shall under any pretence be hereafter Vergers in the Church of St. Paul, saving only such as lead a single and unmarried life, and abide in continence. For it is seemly, that those who approach so near to the altar of God, and take part in such great ministrations, should be altogether chaste and undefiled." [1]

No exact date, I believe, can be affixed to this digest of the Cathedral Statutes. But as the articles exhibited to Cardinal Wolsey, in which an attempt was made to give effect to the legislative principles of the Dean, bear date 1518; it may be inferred that, in this instance at least, the severity of his opinions on marriage had been but little relaxed, up to the very close of his life.

It will no doubt be pointed out, in answer to this, that in his choice of a Master for his newly-founded school, as well

[1] "Prætcrea, quia res uxoria est sæpenumero res negotiosa et turbulenta; atque mariti uxori, ut dominæ suæ, oportet studeant . . . Virgiferi nostri, matrimoniali sollicitudine distracti, in Ecclesia officium suum negligant, aut necessitate coacti (quia *duobus dominis nemo* bene *servire potest*), deserant: iccirco statutum est . . . ut deinceps in Ecclesia S. Pauli non sint ullo modo Virgiferi, nisi tales qui sine uxoribus cælibes vitam ducant, et continentiam teneant . . . convenit enim ut, qui tam proprie accedunt ad altare Dei, tam magnisque ministeriis intersunt, omnino casti et intemerati sint."—*Registrum Statutorum et Consuetudinum Ecclesiæ Cathedralis Sancti Pauli Londinensis*, edited by the Rev. W. Sparrow Simpson, D.D., 1873, p. 225.

as in his choice of Trustees to whose charge to commit it, Colet showed very opposite convictions. For he chose married men for both these offices. Indeed, it is expressly mentioned concerning Lilly, the first High Master, that he was not only married, but had a large family.[1] Still, while giving full weight to this, I think it may be said: that though Colet, for the practical, business purposes of life, thus showed a preference for married men; though he may have thought that a man with children of his own was more likely to be careful of other people's;[2] yet at the same

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[1] "Hominem conjugatum, et liberis divitem, scholæ præfecit."—Erasmus: *Dialogus de recta pronuntiatione* (1643), p. 27. See the *Treatise on the Sacraments*, *p.* 19 n. As Lilly's epitaph on his wife Agnes, in which their family is mentioned, has never to my knowledge been printed, I will here give it. It is taken from Vol. iv. of Stowe's *Historical Collections*, f, 58 vers., Harleian MSS., No. 540. The word in the fifth line appears to have been confused with *quoque* in the fourth; the writing being small and indistinct:—

"Epitaphium Hagnetis Lilia [*sic*]
G. Lilii congugis [*sic*]
"Hagnes hic jaceo: conjux olim Gulielmi,
Lilia cognomen cui tribuere, fui.
Septem ter denos ætas mea vederat annos: viderat
Bis septem vixi, tres quoque, juncta viro.
Matar eram fœlix ter *quoque* prole: puellæ quina?
Sex fuerant numero, cetera turba mares.
Me luce octava mensis sextilis adorta est,
Me luce undecima sustulit, atra lues.
Aeterna ut pateant, lector, mihi *numina* lucis, munera?
Authorem lucis supplice mente roga."

[2] While on this subject, I cannot but express my regret that so careful and impartial a writer as Mr. Drummond (*Erasmus*, i. 222), should have allowed it to be considered for a moment doubtful whether Colet was, or was not, the flogging Divine gibbeted by Erasmus. There is not the shadow of a foundation for such a reference. There is nothing even to point to England as the country where the scene is laid. For the Declamation in which the passage occurs was written by Erasmus abroad, ten years after Colet's death, and dedicated to the Duke of Cleves. We surely had not a monopoly, in those days, of all the bad schools of Europe. As to the argument that Erasmus never meant to expose his friend, because he did not name him; we cannot let him off so easily, if the disguise is to be found so transparent. The question, moreover, is not what popular opinion on such severities might then be,

time, it would seem that, in theory, he still held the unmarried state to be the higher and holier of the two. In the case of those who were to hold any office or administration about sacred things, even the humble Vergers of the Cathedral, this feeling shows itself. In his regulations about them, we see once more the disciple of Dionysius. His own manner of living, we hardly need the testimony of Erasmus to assure us,[1] was in the strictest accordance with the doctrine he professed.

With regard to Litigation, one instance has already been given, of the way in which Colet put his own principles into practice.[2] Equally in keeping with this, is a passing notice that we have of Colet, labouring to deliver from the County Gaol a man whom Erasmus calls "a greater fool than Folly herself;" who, "though always treated in the most friendly way by Colet, and professing himself as friendly to Colet, had sided with Colet's enemies at the time that he was accused by the calumnies of the bishops."[3] But I think

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but what Erasmus's opinion was. Is it possible to believe that Erasmus really loved and honoured such a man as this? Above all, would Pace have dedicated to Colet his treatise *De Fructu*, in which he lashes the "imperitus pædagogus," who "non nisi verberibus agendum censet," if Colet was of such a character himself? The thing is too absurd. As to the cap fitting no one else, how many Chancellors of Cathedrals were there, eminent theologians, no doubt, in their way, and well known to Erasmus, who *ex officio* had schools and schoolmasters under their control!

[1] "Nam quantum mihi licuit ex illius consuetudine, colloquiisque familiaribus colligere, virginitatis florem ad mortem usque servavit."—*Epistola Jodoco Jonæ.*

[2] *Infra*, p. 43 *n.* The uncle in question, being called *patruus* by Erasmus, was possibly Thomas Colet of Wendover; John Colet, the other brother of Sir Henry mentioned by Knight, having died before 1472. Erasmus adds that he often used to repeat this anecdote about Colet to John Neve, a man somewhat liable to harbour resentful feelings, as the best illustration of the proverb, *Multas amicitias dirimit silentium.*

[3] Seebohm's *Oxford Reformers*, p. 393, compared with Erasmi *Epist.* (1642), viii. 13.—By the "calumnies of the bishops" I suppose is specially meant the hostility of Standish, Bishop of St. Asaph, and his subordinate, Bricot. It is gratifying to observe that justice has at

that an episode in his life as Dean of St. Paul's, lately brought fully to light by the publication of some passages from the Register of Fitz-James, Bishop of London, is best worth quoting here; not merely because it shows him keeping to his rule, that capitular disputes should be settled only by the Bishop,[1] but also because it brings into prominence the earnestness of his desire, in whatever place he might be, to furnish spiritual instruction to the people.

Before he had been long in the Deanery, he ascertained that a Divinity Lectureship had been founded many generations before, to provide the "nourishing food of God's Word" within the Cathedral,[2] and endowed with the Vicarage of Ealing. The Lecture was attached to the Chancellorship. Now the Chancellor of those days was Dr. William Lichfield,[3] an old man, who had been collated to a prebend as far back as 1485, and who died two years before Colet. We are scarcely surprised, when we consider the manners of the age, to learn that this Lectureship, though at its first institution discharged "in a praiseworthy and effective manner," had so lapsed into disuse, that for several years together no Lecture had been delivered.[4] How such a dereliction of duty would be borne by Dean Colet, is no difficult matter to

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length overtaken one of this pair of worthies. In the modern reprint of Fuller's *Abel Redivivus* (1867), i. 124, the editor thus comments on the sentence, "After which neither the Bishop nor his *Bricot* durst meddle no more with him:"—"Perhaps an epithet derived from the Italian *bricco*, an 'ass,' or *briccone*, a 'knave, vagabond.'—Ed."

[1] See note *infra*, p. 43.

[2] "Salutaris doctrinæ fomentum, divinique pabuli verbi Dei nutrimentum."

[3] See Dr. Simpson's *Registrum Statutorum*, p. 207 n., compared with Kennett's Collections (Lansdowne MSS., 978, f. 203). Was he a son of the William Lichfield mentioned in Brewer's *Life of Carpenter* (1856), p. 63, who is noted as a promoter of education, and as having "made in his time three thousand and eighty-three sermons?" If so, there was a difference in this respect between father and son.

[4] "Si paucis diebus unius anni observata et celebrata fuerit, per multos tamen sequentes annos neglecta, deserta, et pretermissa extitit, atque sic neglecta, deserta, et pretermissa existit in presenti."—Preamble to Bp. Fitz-James's Ordinance, in the *Registrum Statutorum*, *ut sup.* p. 413.

imagine. And accordingly, although the preamble to the Bishop's Ordinance only states that "*some ministers* of the aforesaid Church, men of pious dispositions and devout minds," had moved him concerning the matter, it is plain to see who was the leader in the appeal.[1] The defence made by the stubborn old Chancellor was one that to us, in these days, will seem almost incredible. He maintained, that as the terms of the foundation required him to lecture *continuè*, and as no mortal man *could* lecture *continuè*, it was therefore impossible for him to observe the conditions; and hence he did not lecture at all.[2] In the end a compromise was made, that the Lecture should be delivered not more than three times a week, with intermissions for saints-days and holidays. No wonder that Dean Colet is recorded to have been "out" with his chapter![3]

If we pass to the subject of Classical studies, it will no doubt be urged at once, that here, at any rate, a complete change of opinion is manifest. If the language used in this commentary be but an expression of the traditional, narrow-minded sentiments of the Church; yet at least in the foundation of that great School by which his name has been chiefly known, Colet has left the most convincing proof of having afterwards embraced very different, and more enlightened, opinions. This is true to a considerable extent, but still with more qualifications than would at first be supposed. For what were the authors he prescribed for use in his new School? It is a remarkable fact, that though he gives a wise latitude of choice, and though he desires, in general terms, that his scholars should be taught such authors, both in Latin and Greek, as "hathe with wisdome joyned the pure chaste eloquence;" yet, among the authors whom he actually recommends by name, not one is an ancient classical author. After directing the use of certain elementary works, he continues: "And then other authors Christian,

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[1] Knight's *Life of Colet* (1823), pp. 62—3.
[2] *Registrum Statutorum*, p. 413.
[3] See the *Registrum Statutorum*, p. 416.

as Lactantius, Prudentius, and Proba, and Sedulius, and Juvencus, and Baptista Mantuanus, and suche other as shall be thought convenient and moste to purpose unto the true Laten speeche." The only reference by name to any classical writers, is in the sentence in which he complains about modern corruptions of that "veraye Romayne tongue, whiche in the tyme of Tully and Salust and Virgill, and Terence, was usid; whiche also sainte Jerome and sainte Ambrose and sainte Austen and many holy doctors lernid in theyre times."[1] To enumerate certain writers, as furnishing a standard for purity of style, is not, of course, quite the same thing as to appoint them to be actually read. It seems only fair to infer, that Colet meant his scholars, in the first instance at least, to learn the tongue of the Roman Cicero, through Lactantius, "the Cicero of the Fathers." I do not wish to press this too far. I gladly recognise the fact, that the wise founder left much freedom of choice. Yet after all it cannot be denied, that when he specified such authors as the above, and only those, there was something of the spirit of the Lecturer on *Corinthians* still working in his mind.

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[1] Knight's *Life of Colet*, 1823, p. 310.—Of Valeria Faltonia Proba, as the least-known of the authors mentioned, and as the only woman whose works have been admitted into the *Patrologia*, a brief account may perhaps be pardoned here. She lived about A. D. 400. The work by which her name is preserved, the *Centones Virgiliani*, consists of about 750 lines in all; being, as its title implies, a collection of centos from Virgil, adapted to subjects of Old and New Testament history. The number of editions, in 1472, 1481, 1501 (twice), 1509, 1516, 1517, &c., shows its popularity. To the reader of the present day, its style must seem very grotesque and frigid. The description of the serpents approaching Laocoon is made use of in relating the temptation of Eve; while the examination of Sinon by his captors is made to bear an application that would now be thought profane. One who has the beautiful simile of the nightingale fresh in memory, could scarcely read, with gravity unmoved, this transfer of it to express the murmuring of the Scribes and Pharisees:—

> "Oceanum interea surgens aurora reliquit,
> Jamque sacerdotes *late loca questibus implent.*"

The style of Prudentius and Sedulius has been made familiar to all Paulines by the scholarly imitations of Dr. Kynaston.

Colet had naturally no taste for poetry;[1] and it is therefore the less to be wondered at, that in the list he names, he seems to have been chiefly anxious to replace the *poets* of antiquity by such later ones as might at least teach Christian truths. To the best philosophical writers of the ancient world he was himself no stranger. But he shrank from the dilettante paganism, then reigning in Italy, which was dignifying itself with the name of *philosophy*;[2] and hence, no doubt, he gave himself less freedom of expression in his Statutes, than he might otherwise have done.

In conclusion, I would not have the reader suppose, from the above topics having been singled out for special notice, that they are what chiefly deserves his attention in these Lectures. Most of them have been brought forward thus prominently, only as being likely to cause some stoppage to him in his progress. When once forewarned of them, let him rather dismiss them from his mind; and study, without

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[1] "Cum is a poeticis numeris esset alienissimus."—Erasmi *Epist. Jodoco Jonæ.*

[2] In his aversion from this he was not alone. I have in my possession a little grammatical work, of which the first and last leaves are gone; so that I am unfortunately not able to quote the name of my authority. But a passage in it is so congenial to the spirit of Colet, as to deserve citation. After recommending that boys should be made to write a good deal, instead of trusting for everything to printed books, the author adds:—De poetis solum gentilibus mentionem fecimus; quanquam extent Christiani, non impares profecto paganis. Ad eosdem quoque pueris legendos in primis hortamur. Est *Prudentius* optimus, elegantissimus, vario metrorum genere ludens. Est et *Sedulius*, quorum uterque res et historias sacras ornatissimo carmine descripsit . . . Est et *Baptista Mantuanus*, in quo nunc de cetero revera puer edoceri potest, quicquid ex Virgilio hactenus poterat adipisci. Utinam ea facta esset interpretandi diligentia in *Prudentium*, quæ in Martialem, quæ in Tibullum, ceterosque spurcissimos explicandos totiens facta est. Nescio quo fato Itali quidam doctissimi suavius capiuntur fabulis, quam historiis gentilium, quam Christianorum rebus et ceremoniis; nominibus gestisque deorum et dearum, quam Christi et divæ Mariæ; impudicitia et amore libidinoso, quam sanctimonia et caritate."—Leaf 20 *vers.* My copy begins on B, with the words "De vero litterarum sono," and ends on G ii., with the words "habita ratione." It is a little thin book, in Roman letter, of about 1520, size 7 in. by 5.

interruption, the many admirable features of the work. Let him mark the ample and ever-ready command of Scripture; the strong grasp, which will not be hampered by any bonds of traditionary interpretation; the bold denouncement of wrong-doing in the Church; the exaltation of Charity, as the only solvent of all difficulties; and, above all, that pure and lofty purpose, which would follow Paul, as he followed Christ, through ways too arduous at times for the foot-step of ordinary humanity.

SUMMARY OF CONTENTS.

A brief Recital of the matters treated of in the First Epistle of St. Paul to the Corinthians, divided into Eight Parts; by noting and attending to which, the Epistle is easier of understanding to the Reader.

Part I.

(*Chapters I.—IV.*)

IN the *First Part,* St. Paul checks the presumption and pride of the Corinthians, and recals them to subjection to God, and imitation of himself; bidding them look for a revelation from above, and draw their wisdom from God only, and, despising whatever is of men, glory in God alone.

Part II.

(*Chapter V.*)

In the *Second Part,* he rebukes somewhat sharply the remissness of the Corinthians in the correction of faults, and removal of disorders from the Body of Christ, the Church. And this he does chiefly on account of one who had married his own stepmother; an act of which the Apostle expresses strong abhorrence.

Part III.

(*Chapter VI.*)

In the *Third Part,* he blames the practice among the Corinthians of instituting and carrying on in law-courts, before unbelievers, suits and trials about secular affairs; trifles about which St. Paul certainly thinks that a Christian ought not to contend in any way, or before any judge; but rather to endure to the end every wrong.

Part IV.

(*Chapters VII., VIII.*)

In the *Fourth Part,* he replies to the Corinthians' letter of enquiry about marriage and kindred subjects. In this, while allowing marriage, and lawful nuptial intercourse, St. Paul chiefly praises and advocates virginity, which is much to be preferred to wedlock.

He replies also about the *idolothyta,* or things offered in sacrifice to idols; not forbidding the partaking of these, but warning them that under this head all offence, and harm to the weaker brethren, must be avoided.

Part V.

(*Chapters IX.—XI.*)

In the *Fifth Part,* the Apostle has something to say about himself; affirming that many things were lawful for him, which yet he did not do; and that he had power to live of the Gospel, though he purposely would not do so when with the Corinthians, that he might not seem to have taught them for mere subsistence' sake.

In this Part also he writes about the veiling of the head in church by women, and how men should be with head uncovered; in which discourse about a trifling matter deep mysteries are hidden. Also, about the assembling together of the Corinthians for the Lord's Supper, and their communion in the same, which St. Paul would have to be in a holy, sober, and charitable way.

Part VI.

(*Chapters XII.—XIV.*)

In the *Sixth Part,* the Apostle's theme rises to what is spiritual, and to the workings of the Spirit in the Christian society; a body, so to speak, consisting of many and various members, yet all necessary, and needing to be united together in love.

Touching this Christian love the Apostle has next many

great things to say, in display of its marvellous power. He exhorts the Corinthians to follow after it more earnestly, and to labour to the utmost in gaining the Holy Spirit, and keeping it; that all their words and works may be in accordance with the Divine Spirit.

He commends the power of speaking with many tongues; but would much rather have them strive for the Spirit, and for a knowledge of the divine meaning through revelation, that in time they may be able to become prophets.

Part VII.

(*Chapter XV.*)

In the *Seventh Part*, he discourses of the resurrection of the dead; proving by the example of Christ that men will rise again, with bodies and souls immortal.

Part VIII.

(*Chapter XVI.*)

In the *Last Part*, he bids the Corinthians be ready to show liberality towards the holy brethren at Jerusalem, and make a contribution for them.

Finally he concludes the Epistle, after his manner, with greetings and salutations.

A FULLER TREATMENT OF WHAT IS CONTAINED IN THE FIRST PART OF THE EPISTLE.

Salutation.

PAUL, whom God would have to be an Apostle of Jesus Christ, sends greeting to the Corinthians, and along with them to *all that in every place call upon the name of the Lord Jesus*,[1] and wishes them grace and peace from God the Father, and from the Lord Jesus.

Cor. i. 2.

Text of the Epistle.

In the next place he rejoices, and congratulates the Corinthians, and gives thanks to the faithful God, from whom come mercy and grace to men through Jesus Christ. For by Him the Corinthians were called to that holy fellowship, which consists of those who are elect along with Jesus in the sight of the Father; to the end that they might hereafter reign with him in heaven as sons of God. He rejoices, I say, and returns thanks to God, because the Corinthians that were in Christ, beneath the rays of grace shed forth from God, so abounded in faith and love, as to make steadfast and intelligent profession of God's whole dispensation regarding His Christ. I mean, how that, for the establishment on

[1] It may be noticed at the outset, that Colet's quotations are evidently made, in most cases at least, from memory. This occasionally gives rise to a variation from the exact words of the Vulgate. That Colet followed this custom from principle, is clear from a passage in his MS. Commentary on *Romans* in the Library of Corpus Christi College, Cambridge (p. 26). For he there defends it as being the practice of the Apostles themselves, and disparages the minute citation of chapters:—"Annotandum est hoc loco, quam simplex allegatio erat Apostolorum, si quid ex veteri testamento commemoraverint. Hæc nostra, quæ in modo in usu est, et apud recentiores theologos et legulcios, tam capitulatim undecunque testimoniorum citatio, ex ignorantia orta est hominum, sibi suæque doctrinæ diffidentium; veriti alioquin ne eis credatur, et sua ipsorum conscientia cadentes, nisi istiusmodi adminiculis sustineantur."

earth of one CHRIST, consisting of chosen men, there became incarnate that Son of God, and Word, who is none other than Jesus Christ.

He, God and Man, at length appeared among men, that he might teach them the right form of living, and, by the rays of his own Divinity, might draw to himself and to righteousness those whom he would. He of his own accord was put to death for the redemption of his people, and their reconciliation to God. He rose again for their consolation. He ascended to the Father. He at length will return in his own good time. And in the meanwhile He unceasingly carries on, by his Apostles, the construction of his Church upon earth, even that CHRIST of God whereof He also is the head; until at length there shall be finished on earth the full and perfect CHRIST,[1] consisting of himself and those called by him; which is destined to repose happily with God, and in God, when the course of this world is ended.

It is this whole mystery and sacrament of salvation, that is here called by St. Paul *the testimony of Christ*, and said to have been *confirmed in the Corinthians*. Part of it is already accomplished: part still remains to come to pass; namely, the return and revelation of Jesus Christ, when he will come to judge the quick and dead. This was a thing looked for by the Corinthians as well. And hence the Apostle says that nothing is wanting to them in any grace for the completion of faith—whether regarding what was to be believed in the past, or what was to be looked for in the future. On this account he thanks God; because grace had now taken them by the hand, and they were now so wholly in Christ, as both to maintain and profess the whole system of Christ. 1 Cor. i. 6.

Remember that it is agreeable to the mind of St. Paul, to say that, out of the human nature taken by God of the Virgin Mary, in which it was his will to be incarnate, and out of the rest of mankind, called and elected together with

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[1] It will be observed that in this, and several ensuing passages, the word *Christ* is used to express the whole body of faithful Christians together with their Divine Head. When in this sense, I have written the word in capital letters, as in the text, for distinction's sake.

him, (in whom also it is the will of the same God to dwell), there is fashioned a something that is altogether one, and animated, as it were, by a common soul. Now, in St. Paul's philosophy, the soul that forms the connecting link[1] between men thus joined together like members, is the Divine Spirit, even God himself; who abides in his fulness in the chief member, even the head, of this composite body; that is, in the human nature taken from the Virgin. In
Col. ii. 9. this is *all the fulness of the Godhead bodily;* and from this it is diffused in order to the rest of the members, that are joined to the head, and is bestowed in measure to each, as due proportion requires.

This bestowal of grace is what is meant in Holy Writ by spiritual anointing. By the Greeks, those who are anointed are called *Christs*. Hence St. John writes in his
Joh. ii. 20. Epistle: *Ye have an unction* (or *anointing*) *from the Holy One, and know all things.* And a little after he says that
v. 27. the same anointing *teaches* those who are anointed with it.
2 Cor. i. 5. With this accords what is here said:—*Ye are enriched by him in all utterance, and in all knowledge.* And he uses this expression, because his meaning is that the Corinthians have all their wisdom and utterance from the Holy Spirit.

But, to return:—

All then are partakers of this grace, and of the Divine Spirit, and of God, that they may be linked together with Him who was born of Mary. He holds the first place in this grace, and possesses all grace in himself, being called
Joh. i. 14. by St. John *full of grace and truth.* From this anointing of the Spirit, and participation of God, there are certain *Christs*,[2] who, along with that first anointed one (whom, as
Ps. xlv. 7. David sang, *God hath anointed with the oil of gladness above his fellows*), form one being, under God, of many and vari-

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[1] So in the *Heptaplus*:—"Verum inter terrenum corpus et cœlestem animi substantiam opus fuit medio vinculo, quod tam distantes naturas invicem copularet" (Pici *Op.*, 1610, p. 21). Mirandola elsewhere sets down the three functions of the connecting spirit, as a producing of cohesion, attraction to other objects, and common attraction of all to God.

[2] That is, *anointed ones.*

ous members; a being that, from its one common anointing, may be fitly called one CHRIST. The which composite being, formed of God and of men called to God, St. Paul not only terms CHRIST (as in this Epistle to the Corinthians, when he says: *all the members of that one body, being many, are one body; so also is Christ*), but even, in the Epistle to the Ephesians, *a perfect man*.[1] The body of this, beyond question, consists of men taken hold of by God. But the animating spirit is God himself; who takes hold of, unites, illumines, warms, quickens, and inwardly sustains, his own Body: while the head is Christ, in whom the very Godhead dwells. For this latter reason, the name of Christ is given to this member above all, since the whole man exists in the head. The remaining members of the Body are the rest of mankind, as many as are brought under the quickening influences of the Divine Spirit; and in proportion to their apparent nearness to, or remoteness from, the head, are these members accounted to differ one from another.

Eph. iv. 13.

God however, like a soul, is wholly in the whole, and wholly in every single part. Not that He makes godlike all parts alike. I say, *makes godlike;* for this is what to *animate* means, in the case of God. But He does this in various measures, as is meet for the fashioning of that ONE in Him, which consists of many. This composite Body also, formed of God and men, is sometimes called God's Temple by the sacred writers, sometimes his Church, sometimes his House, sometimes his City, sometimes his Kingdom. Moreover, as I said just now, St. Paul in the Epistle to the Ephesians calls it *a perfect man;* in the passage where these words occur:—*And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God,*

Eph. iv. 11-13.

[1] Beza, in his note on the passage, quotes this as the interpretation of Clement of Alexandria. By most commentators, the words *till we all come . . . . unto a perfect man*, are taken as expressing "till we arrive at spiritual maturity."

unto a perfect man, unto the measure of the stature of the fulness of Christ.

Accordingly, when the divine mind of St. Paul is thinking of a composite body of this kind, consisting of God and men, which, formed of very many anointed ones, is ONE CHRIST, we may hence readily perceive the meaning of those forms of expression, often found in his writings:—*Through Christ; In Christ; With Christ; Through Him; Of Him; In Him; In God with Christ; In God through Christ.*[1] For all that are in this mystical composite body are in God, who begins his Deifying influence in the human nature taken from Mary, and thence distributes it through that, as through a head, to the rest, for the fashioning of the whole. He who is in this composite body, and perfect man, and CHRIST,—I mean, he who is in that CHRIST which consists of God and men, is also in God, the quickening Spirit, through Christ the head.

And since the Corinthians were in Him, as they wished to be thought, and professed themselves, St. Paul with evident wisdom notes whatever was praiseworthy in them, and from this takes his start; giving thanks for the good that they display, and for the hold they still keep on the foundation of the faith and of the Church; that by this gentle and indulgent beginning he may draw them on to read the rest of the Epistle, and make them more inclined to listen to the fault he is about to find with their conduct.

For had he shown any roughness, and brought any heavy charges, at the very outset, he would certainly have repelled from himself, and from his exhortations, minds that were as yet tender and young in religion; especially since they belonged to the Greek race; a race, haughty, and overweening, and prone to disdain.

He had to act therefore with prudence and caution, taking account of persons, places and times. And in the observ-

[1] Beza takes the same view in his note on Eph. i. 23; quoting several passages where by CHRIST is meant the body of the Church in vital union with its head. And he adds, giving the same instance as Colet, "Hinc etiam illud *in Christo* toties repetitum, quod multo expressius aliquid significat quam *cum Christo*, vel *per Christum*."

ance of these, surely St. Paul was thoughtful beyond all others! So well did he know how to adapt his means to the desired end, that, even when seeking nothing else than the glory of Jesus Christ upon earth, and the increase of faith and love, he yet practised such a divine tact, as never to do, or leave undone, anything in the case of any persons, that might hinder or retard his purpose.[1]

Accordingly, when now about to rebuke by letter, as he was compelled to do, much in the conduct of the Corinthians; who, after his departure from them, had swerved from the right path; he adopts a more acceptable mode of beginning, and smooths the way, so to speak, for the comparatively bitter expressions he is afterwards obliged to employ. He smears the edge of the cup with sugar, that the Corinthians may be willing to take and quaff the wholesome medicine.[2]

True it was that all the Corinthians, who were members of the Church, professed Christ, and gloried in his name and doctrine; yet there were those who had reared upon this one foundation bad and distorted structures, overcharging the true edifice partly in ignorance and partly in malice. Some there were, of but scant reverence, men of no small self-assumption as well, who gave the second place, in a measure, to God and Christ and his Apostles, and began to think about their own gain. These men, in reliance on their secular wisdom, which was always very powerful with the Greeks, were seeking to gain influence for themselves among the people, and at the same time to lessen their esteem for the Apostles, more especially St. Paul.—Though, in spite of all this, his name had still, as it deserved, very great weight with the Corinthians.

But this set of envious men, not enduring to hear the

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[1] Colet's admiration for St. Paul discloses itself in several passages of these Lectures, as in those on *Romans*. Nowhere is it more feelingly expressed than in his Letter to the Abbot of Winchcombe.

[2] Lucretius, iv. 11 sqq.:—

> "Nam veluti pueris absinthia tetra medentes
> Cum dare conantur, prius oras, pocula circum,
> Contingunt mellis dulci flavoque liquore, *etc.*"

praise of St. Paul, but enamoured of their own praise and glory, sought to establish some customs in the Church after their own mind, and such as they could approve of by their own wisdom and faculties. It was their desire to be thought to have great knowledge and ability; to be ignorant of nothing required by the Christian religion; and to be able to solve and decide with ease whatever doubts had arisen. No wonder that, in a Church but tender as yet and in its infancy, there was much relaxing of principles by such assumption as this, and much toleration of things alien from the institutions of St. Paul. Moreover a large part of the people, having long been [Gentiles], and with difficulty drawn from the world to a religion that teaches and enjoins contempt of the world, were ready to look back to worldly habits, and to cast a longing eye on riches, power, and secular wisdom. Hence they were no way reluctant, that those who were influential through their wealth, should have the influence of authority also in their community. They were themselves in fact attracted by such men, and in eager partizanship made watchwords of their names.

Hence it came to pass, that there sprang up parties, and factions, and the appointment of various heads; so that each sectarian body followed a head of its own. And from this disunion there arose strifes and disputes; while things in general grew worse, and fell into an unhappy condition.

This misfortune of the Church in Corinth, brought on by the unprincipled conduct of certain persons there, was taken very deeply to heart by its first parent, St. Paul; not so much because they sought to impair his authority, as because it was dangerous for those, who had begun a prosperous voyage in the ark of Christ, to have such ill advisers in charge of them. Accordingly, so far as he could venture, or felt himself allowed, he inveighs against them for wishing to be thought wise, and for essaying to do more in the Christian commonwealth by their own ability, than in pursuance of the will of God. Yet still, affectionate to the last degree, he acts throughout with the greatest moderation; not so much seeking to find fault with any one, as to reform the bad. And so he teaches them, that all the wisdom, as

well as all the power, that men have, is from God, through Jesus Christ, who is *the power and the wisdom of God*, his eternal Father. It is through his power that every one must needs have wisdom and power, if he would have any true wisdom or any right power. But the wisdom of men he affirms to be empty and false; their power, whatever it be, but weakness and debility. Both these things he declares to be hateful and abominable to God; so that nothing that can be done is more foolish, more impotent, in fact more displeasing to God, than for a man to attempt anything by his own strength in the Church of Christ. For God will have this to be all his own solo work, and the wisdom of every one within it to be from Himself alone and from His Spirit; so that there should be among men no glorying at all, either because they are powerful in goodness, or wise in faith, or even in a word because they have existence in hope;[1] save only from God in Christ. Through Him we have existence in Him and in God; from Him alone we have power and wisdom, and in short are what we are.

Throughout the whole of the Epistle St. Paul endeavours to assert this truth, but most strongly and plainly in the first part, in which he strives to root out and utterly do away with the false notion, wherein men imagine that they can do anything by their own powers; a notion that makes them trust in themselves, and both distrust and despise God. This assumption on men's part, and high opinion of themselves, is a fountain of ills, and a very plague; so that it is impossible for a society to be safe and sound, in which those men have any power, who imagine that by their own strength they can do anything. But if we follow the teaching of St. Paul, a teaching in accordance with that of Christ and the gospels (since the Author of both is one and the same Spirit), no one ought to look to himself at all, but only to God; to Him he ought wholly to subject himself; Him only

[1] In the Dionysian system, *hope*, the lowest of the three Christian graces, was associated with the *Thrones*, the lowest order in the third triad of angelic spirits. It was their special work that men might have "a spiritual *existence* in God and Christ." See the *Hierarchies* (1869), p. 40.

he ought to serve; in a word, from Him expect everything, and depend on Him alone; so that, whatever he truly thinks or rightly does in the Christian commonwealth, which is the City of God, he may believe it all to spring from Him, and set it down to God.

But in order that the Apostle's discourse may be more clearly understood, being as it is in this passage very elaborate,[1] let us revert a little to preliminary matters connected with the subject.

The soul of man consists of intellect and will.[2] By the intellect we have our wisdom; by the will, our power. The wisdom of the intellect is Faith; the power of the will is Love. Now Christ is the *virtue*,[3] that is, the *power* of God, and the *wisdom* of God. Through Christ our minds are enlightened for faith; since he *lighteth every man that cometh into the world*, and *giveth power to become the sons of God to them that believe on his name*. For through Christ men's wills are kindled into love, so as to love God and their neighbour; in which consists the fulfilling of the law. And therefore it is from God alone, through Christ, that we have both wisdom and power, by reason of our being in Christ. Whereas, of themselves, men have a blind intellect, and a depraved will, and walk in darkness, knowing not what they do.

Joh. i. 9. *Ib.* 12.

Three classes of men are mentioned by St. Paul; Jews, Gentiles, and Christians called from out of them. In the Jews there was blindness, arising from depravation of will; among the Gentiles depravity, arising from ignorance. Among the latter of these two, folly prevailed, arising from their wisdom, and hence they were ill disposed to Christ: among the former, a dark and mournful blindness crept over them, arising from their ill-will. *For had they known the Lord of glory, they would not have crucified him.* But Christ, as I said above, *is the power of God and the wisdom of God.*

1 Cor. ii. 8.

1 Cor. i. 8.

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[1] Lat. *artificiosissimus*. Perhaps "very intricate" would be nearer Colet's idea.

[2] This is giving the charioteer but one steed to drive, instead of two, as in the *Phædrus*. See Davis's note on Cicero's *Tusc. Disp.* iv. 5.

[3] The word in the Vulgate of 1 Cor. i. 24 is *virtus*, not *potentia*.

They who have been attracted by the warm rays of his divinity, so as to cleave to him in fellowship, are the third class of men, whom St. Paul terms *called* and *elect* to that glory. These are they whose minds are enlightened, and whose wills are rectified, by the presence of the divinity; who by faith have a clear discernment of the wisdom of Christ, and by love a strong hold upon his power.

Devoid of this *light*, the Gentiles were fools, as concerning the good news of Christ, and deemed it foolishness. For everything is such as is the receiver;[1] and all things are folly to the fool. Deficient in powerful *love*, the Jews were weak, and *stumbled at that stumblingstone and rock of offence*; and were powerless against the fortitude, and unconquerable patience, and suffering of Christ. Vainly did they agitate for his destruction, when they found him steadfast in virtue *unto death, even the death of the cross*. That onset of the Jews upon Christ was but as the beating of the waves upon a rock: the rock remains immoveable, and the breakers that dash against it are themselves broken. Even so the wave-like impetuosity and stormy agitation of the Jews was beaten back from the steadfast and immoveable endurance of Christ. To one viewing the matter more closely, they would seem to have been but feeble agents, repulsed and recoiling, rather than effecting any success; and in slaying Christ to have been not so much victors as vanquished. For their impatience could not hinder Christ from suffering with unflinching fortitude.

Rom. ix. 32.

Phil. ii. 8.

This suffering of Christ was action; this patience was his victory. And it was in keeping with the divine economy that he willed so to do; that he might leave to his followers an example of strong and unconquerable patience. For

[1] This maxim, slightly varied in wording, is several times found in Colet's writings; as in the *Lectures on Romans*, p. 43. I cannot trace the origin of it, but it seems to have been a favourite one with the Alchemists. Thus we read in Raymond Lull: "The act of one thing is diversified *according to the nature of the receiver*; as the heat of the sun, which hath contrary operations, as in drying clay and melting wax: yet the act of the sun is one in itself, and not contrary to itself."—See *Lives of the Alchemystical Philosophers* (1815), p. 260.

there is no valour whereby they can contend more victoriously than by patience; and to persevere in this, even to the death, is to put a stop to the agitation of the froward, and to raise the trophy of constancy.

Even so, as the Jews were surging on, and rushing impetuously forwards for the death of *the Lord strong and patient, the Lord mighty in battle*, the great Christ, unwavering as a rock, broke them by dint of patience and by his death; and, in the strength of his suffering and dying, triumphed gloriously over the vanquished impatience of the weak.

Ps. xxiv. 8.

Yet the Jews, blind with hatred and malice, believed that they had wrought some mighty deed, when they made away with Christ; deeming him to be a weak and shattered[1] object, an obstacle that they had overcome and taken out of the way by their own might. Accordingly, when they heard of the death of Jesus, and the crucifixion of Christ, they could form no other judgment of him, in their weakness, than as of one weak and *scandalous*, that is, one who was *spurned* and sore smitten. And though they saw in him manifest proofs without number of power and divinity, yet so chilling[2] was their dislike, that they could receive and kindly digest none of them. They said that he *cast out devils by Beelzebub the Prince of the Devils;* and though they daily observed in him the evidences of wonder-working power, they yet demanded of him signs in the meanwhile, and some mighty work. So powerless were they, in their weak envy and hatred, to recognise anything powerful and miraculous! Nay, St. Matthew even relates that *likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the*

Matt. xii. 24.

Matt. xvii. 41, 42.

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[1] Lat. *offensum*, literally "struck against," and so injured. This is a somewhat different interpretation to that given by Colet elsewhere, of the *stone of stumbling and rock of offence* (petram *scandali;* hence "scandalous" just afterwards), as in the *Lectures on Romans*, p. 53.

[2] There is more in Colet's use of this word than meets the eye. Animal heat is necessary to good digestion; and without more cordial warmth the Jews could not receive and "digest" the teaching of Christ. —See the *Romans*, p. 111.

PROPERTY OF

King of Israel, let him now come down from the cross, and we will believe him. Accordingly the Jews were ever seeking for a manifestation of some mighty power in Jesus, though themselves devoid of strength and ability to prove, in case of another, what *strong* and *powerful* meant. And so it came to pass, that they ascribed to weakness the long-suffering and passion of Jesus Christ, and that marvellous voluntary death, the vanquisher of Death itself. Christ crucified was judged by them to be a Christ, weak, spurned, and broken by their own strength; being as powerless, through their hatred and malice, to recognise might and power, as the Gentiles were, through the darkness of their ignorance, to discern light and truth.

With the latter, all was unseen to the sightless; all was deception to the deceived. Rising not above the dense gloom of their own wisdom, they perceived not that anything had a savour of wisdom, unless it came down to their reason. As for that which abides on high, far above reason, unable to be discerned by any eye, save only that of clear-sighted faith, as being a revelation of the divine to a believer—this was set down by men not gifted with faith as devoid of reason, and foolishness. Far otherwise with those, who had their souls so moved by divine grace, as to become the sons of God; and so illumined with faith, as to believe God when teaching them the truth; and so warmed with love, as to love in return God's goodness and mercy towards them. These, I trow, saw clearly, and believed with ease, both the wisdom and the truth of a crucified Christ, and of that whole event and mystery concerning the incarnate Son of God. These also embraced, in all love and reverence, his glorious power and might.

Therefore were these words here written by St. Paul to the Corinthians:—*For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock*—what seemed to the Jews, that is, a spurning of Christ, and injuring of one that was weak, and a punishment and death inflicted on one that was powerless—*and unto the Greeks foolishness* (who considered the matter wholly irrational); *but unto us which are called,* i. 22-24.

both Jews and Greeks, Christ the power of God, and the wisdom of God. For these, through the merciful grace of God, by a free election, are raised from the darkness of the Gentiles to the light of faith, and from the coldness of the Jews to the warmth of love; that in Jesus Christ they may both see the truth of God, and rejoice over his goodness and power. These also are raised to such an eminence, as to have shaken off all human folly and weakness, and, being now in Christ, to have a wisdom from on high far above men, and to show themselves admirable in their works. For what wonder is it, if they that approach the very power and wisdom of God, themselves forthwith become wise and mighty in power, even though by the foolish and envious they be pronounced fools and weak? For in truth, as St. Paul's next words are, *the foolishness of God is wiser than men; and the weakness of God is stronger than men.*

Ib. ver. 25.

The Apostle's expression here is an ambiguous one, and capable of a double meaning. And this, in my opinion, was done intentionally, so that you may appropriately connect the passage either way, as you please, with what precedes or with what follows.[1] The preceding sentences imply, as I said just now, that the whole history of Christ was reckoned folly and weakness by Jews and Gentiles. In what follows it is recorded that those who were esteemed weak and foolish in the world, were drawn rather than others to the truth and wisdom of God. If you refer the passage to what precedes, then it is the history of Christ among the Jews that he calls *the foolishness of God, and the weakness of God,* and that he declares to be *wiser than men, and stronger than men.* For in it the Gentiles thought there was folly, and the Jews weakness; whilst yet, revile it as men would, it was both *wiser and stronger than men;* that is, than anything that could be done by men.

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[1] Augustine complains of an ambiguity in this passage, but merely on the ground that *hominibus* is used in the Vulgate instead of *quam homines.* I cannot find any one to countenance what Colet proposes as the second of his two ways of interpretation, which would refer "the foolishness of God" to the "not many wise men," in *v.* 26.

But if you connect the passage, as you may, with what follows, in which it is written that those especially were called by God, who were least esteemed in the world (to show that they who are much accounted of in this world, for wisdom or resources, are in the judgment of God unworthy of his mysteries, and are repelled from his power and wisdom)—if, I say, you prefer this to be what is pointed at in those words of St. Paul, about *the foolishness and weakness of God* being *wiser and stronger than men;* then his meaning is, that those who were accounted foolish and weak in the world, provided they have now been drawn to God and abide in God, and have all their wisdom and actions from God, are, in God, both wiser and more powerful than men. And the Apostle calls them the *foolish* and *weak* ones *of God*, because it was those whom the world esteemed foolish and weak and of no account, that God chose to himself; that out of nothing he might form something; out of fools, wise men; out of the weak, powerful men; and, out of men who were called, might fashion a work that should be all his own; so that whatever is in it should have nothing to glory of but what comes from God; that in every place the glory of God alone might be resplendent in his own work and in his own City: the men of whom it is fashioned not in any wise glorying in themselves, but only in God.

Moreover, when in this passage St. Paul calls Christ, the Son of God, *the power of God, and the wisdom of God*, we are taught that God Himself is the parent of wisdom and power. For it is His Son who is powerful Wisdom and wise Power. That Son was willing to seem weak and foolish, in a manner, in the dark prison-house of weak human flesh. He would condescend to our low estate, and stretch out a pitying hand to those who were lying in weakness and gloom; that he might draw us to himself, to light and strength, to wisdom and power. And this He did, that we in Him might be redeemed, sanctified, and justified; in Him might be wise; and, being sown in the field of God and planted in His vineyard, might grow up, in the strength of Him who *alone giveth the increase*, to such perfection, as that, in the harvest, and vintage, and separation of the good from

the bad, and in the final rendering to every man according to his works, He might take us to himself, and store us in his garner.

Men, in their own nature, are bad, foolish, impure, and naught. But God himself is very Being, very Purity, very Wisdom, and very Goodness. The mediator between God and men is Jesus Christ, who marvellously united in himself the human nature and the divine. He, being God, made man godlike. In Him we are born to newness of being; are purified, enlightened, and justified; that we may be holy, wise and good, and, being made like unto God, may become gods.

This Jesus Christ, to whom we should give all love and worship, *was made unto us*, as St. Paul writes, in the unspeakable goodness and bounty and mercy of God, *wisdom, and righteousness, and sanctification, and redemption*, by a miracle to be adored and wondered at upon earth. In Him, by the gift of God, we are whatsoever we are; that, as Jeremiah prophesied by the inspiration of the Holy Spirit, *man should not glory in his wisdom, or in his might, or in his riches; but should glory in this, that he understandeth and knoweth God, which exerciseth lovingkindness, judgment, and righteousness, in the earth.* This is the text more briefly cited by St. Paul, in the words: *He that glorieth, let him glory in the Lord.*

1 Cor. i. 30.

Jer. ix. 23, 24.

1 Cor. i. 31.

CHAPTER II.

HOW unacceptable and hateful to God is the power and wisdom of this world, how opposite and contrary to the divine wisdom, and therefore also how despised and rejected of Him, may be perceived even from this; that it was not the will of God that the mysteries of his wisdom and goodness should either be chiefly heard, or chiefly preached, by the wise and powerful; but should be received and delivered by those who were utterly devoid of the dark wisdom that consists in human reason. And if at times He willed

that the truths of his wisdom should be accepted, and conveyed to others, by any one endowed with worldly wisdom, such as St. Paul, and his disciple[1] Dionysius the Areopagite, and some others,—then did these, when preparing to proclaim to others what they had learnt from God, make nothing else so much their business and their care, as to be thought to have no wisdom of the world. For they deemed it an unworthy thing that human reason should be mixed up with divine revelation; nor would they have it thought that the truth was believed rather through the persuasion of men than through the power of God.

Hence St. Paul, in learned and civilized Greece, had no fear of being considered foolish and powerless in himself, or of professing that he did not *know anything, save Jesus Christ, and him crucified;* or of having no power, save through him; that *by the foolishness of preaching* he might *save them that believe,* and confound those who reasoned. For it pleased God that this should be so; as our Saviour bears witness in St. Matthew: *I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.* These mysteries of God are in truth of such a kind, that he who denies not himself utterly, he who becomes not a fool that he may be wise, he who ceases not to be man that he may be God, shall never feel what God is, nor what are the Divine wisdom and Spirit. A man must needs be wholly moved by the Spirit of God, and born again, and made anew after a spiritual form, that, being wholly spiritual, he may spiritually discern, search out, gather, and receive, the spiritual things of God;—receive them, I say, not by his own spirit, but by the Spirit of God, who alone *knoweth the things of God.* They only that are endued with this Spirit know the things of God: they only have right and title to be called wise, and, further than that, powerful; powerful, not

ii. 2.

i. 21.

Matt. xi. 25.

ii. 11.

[1] How long Colet retained this opinion of the author of the *Hierarchies* being a disciple of St. Paul, it is difficult to say. Grocyn abandoned it before the year 1500. See Mr. Seebohm's *Oxford Reformers* (2nd Ed. p. 91).

indeed in their own power or might, but in that of God alone, through Jesus Christ our Lord.

In Him was shown that miracle for us to reverence and adore,—God himself united with human nature. A Being, composed of God and man (a *Theanthropos*,[1] as the Greeks say), lived here on earth, and mingled with men for men's salvation, that he might recall and reconcile them to God his Father. He stood firm in the trial and manifestation of virtue, and in the upholding of righteousness unto death, *even the death of the cross*. He then, when death was vanquished, the Devil put to flight, and the human race redeemed, that he might have the power of choosing for himself whom he would, of calling whom he chose, and of justifying whom he called, and might have this power wholly free, and without complaint of the adversary;—when, I say, death was thus vanquished and laid low, and death's author with it, He rose again alive from the dead, and showed himself alive to many, establishing it by many proofs. He finally ascended up into heaven, even as he was, God and man, before the eyes of his disciples; and there will he look down from heaven on the progress and perfection of the work begun by him on earth, and, so far as shall seem good to him, will continually aid it. He again, when these things are past, and a fitting time is at length come, when all is ripe, and the principles at enmity with God have been driven far away and banished from his creatures—unrighteousness, I mean, and ignorance; in dispersing which the wisdom and power of God are daily working in his ministers, and will continue to work unto the end:—He then, I repeat, when the strife and battle between light and darkness, with God and the angels for spectators, has lasted long enough, will at length return. He will return to succour his own, in his excellent brightness and power, the same leader and Lord of Hosts who here first waged war upon the adversaries, encountering the enemy in person, and conquering by suffering and death. He will return to drive away folly and wickedness, and to make all enlightened and good: that at

[1] This word is also used in the *Lectures on Romans*, p. 63.

last, by raising the dead, he may overcome and swallow up death itself in his own immortality, and may bear with him into heaven those that are to live, driving away far from him, to endless death and outer darkness, those that are to die; that through him, in a world formed anew, there may reign hereafter for ever nothing but life, and wisdom, and righteousness.

All this is a great and marvellous and unutterable miracle in Jesus Christ, that incarnate Son of God, by whom this whole dispensation is being most wisely and powerfully carried on. It is a miracle to be believed with all faith, and beloved with all love; a miracle full of grace and truth; a miracle hidden in mystery, predestined before the ages for our glory, really and effectually wrought and exhibited and revealed to men, in its own fitting time. But yet no one clearly sees it, unless, through the gospel teaching, he be drawn and lifted up to it, like a fish from the waters,—from the waters of this world to the spirit, from the darkness to light, from division to unity, from falsehood to truth, from evil to goodness; to hope, faith and charity; that, being made at one in God, and believing and loving God, he may have, from God alone, sure existence, clear knowledge, and right action.

For such grace and happiness those are unfit who remain in this fluctuating world, with distracted minds and scattered thoughts; whose intellects are obscured and well-nigh extinguished by the darkness and blackness of this worldly wisdom; who have their wills and appetites perverted by wickedness and infirmity, and inclined to all that is evil. And such undoubtedly are all those, whom we observe to be swimming in this mundane sea, like mere fishes; who with watery flesh, and feeble force, and unreceptive eyes, are in death rather than in life.[1] Yea, so unfit are these to

[1] Some instances of the way in which water was regarded as an inferior element to earth, have been given in a note to p. 100 of the *Lectures on Romans*. More may be seen in Wordsworth's note on Rev. xxi. 1. In keeping with this, the inhabitants of the sea were looked upon as leading an inferior existence, in comparison with the creatures of earth. Their life was the type of mutability, fluctuation,

have any perception of the spirit and light, that, just like the very fishes I have compared them to, which cannot live in air, they too think themselves dying, if drawn away in any degree to what is spiritual; and can endure anything rather than what is brought out from the stores of the spirit. For this, as they imagine, is death to *their* spirits, and they think they cannot recover, until, by sinking back into the world again, they bury themselves beneath its waves.

Oh! sad, oh! lost condition of men. Yet all is as God foresees it will be; and He knows well who are more fitted for his mysteries. They are those who are less involved in the toils of this world, and less entangled in the meshes of this wicked age; in worldly life, I mean, worldly wisdom, and worldly power. For these in truth are not wisdom, power and life; but death, and folly, and weakness, tricked out with false names. And the farther removed any were from these, and the more any were called powerless and foolish and of no esteem, the fitter were they judged by the true judgment of God to have His mysteries entrusted to them, and to be themselves formed by the divine wisdom and will, so as to have all their knowledge and will derived from God alone.

Therefore did our early Church, standing by virtue of its being drawn to God, take its rise and increase from the despised and rejected of the world. None entered it but such as either had nothing of this world's wisdom and power, or else laid aside what they had; that, becoming fools, they might have wisdom from God. Hence St. Paul

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and want of stedfast purpose. Hence one writer quoted by Mirandola (*Heptaplus*, vii. 5) even declares that "per hæc quæ in aquis degunt animalia, improbos demones significari sæpe in sacris literis." In the lines of Sedulius on the call of the Galilean Fishermen, some of the above thoughts find expression:—

> "Protinus ergo viros ex piscatoribus aptos
> Humanas piscari animas, quæ lubrica mundi
> Gaudia sectantes, tanquam vaga cærula ponti,
> Cæcaque præcipites tranant incerta profundi,
> Discipulos jubet esse suos."

reminds the Corinthians of this fact, and bids them *see their* i. 26, 27.
calling, and understand that, among themselves and in their Church, *not many wise men after the flesh, not many mighty, not many noble, were called* and chosen by God, into fellowship with Christ; but the *weak* and *foolish*, the humble and despised. By God's own choice he would have it open and manifest to all, that every one is the more pleasing to God, the less acceptable he is to the world; and that He summoned to himself the lightly-esteemed, to show that those who are of great account in the world, are in the least estimation with God. For the latter in truth have within them principles and dispositions, far removed from the divine forming, contracted by the persuasion and guidance of the Evil one, into which men easily fall. And if they be not washed away, and the soul thoroughly cleansed from them, it cannot receive and reflect the principles and images of things divine.

For, these being single, pure, good, and beautiful, the principles that oppose and hinder them from making impression must needs have a contrary nature and denomination, and have their abode in multiplicity, impurity, baseness, and evil. Neither have men themselves a control over such principles, as they wrongly suppose, but are subject to them: instead of being exalted, they are degraded; instead of roaming at will in the light and warmth above, they are confined beneath, in a lower region, in the cold of darkness and the ignorance of evil, far away from the region of brightness and of life. Unhappy ones! in this their lack of truth and goodness; and thrice unhappy! in that they are unconscious of their want, and deem themselves wise and powerful, while in ignorance and infirmity. Their wisdom is wickedness; their power is mere impatience; their nobility and exaltation is in truth but baseness and lowest degradation, and, as our Saviour says in St. Luke, *an abomination in the sight of God.* Luke xvi. 15.

No purposeless act, then, does it appear to have been on the part of God, to pass over this common herd of mankind, these dregs, as it were, settled down on the bottom, far from the pure element; while those who had not sunk

into such deep obscurity were sooner and more easily touched by the divine light. These were they who had not descended so far into the valley of worldliness and misery; who towered far above the rest, and thus deserved to be sooner illumined by the rising beams of the sun of righteousness.[1] These were they who stood erect above the multiplicity, diversity and conflict of this lower world, in simplicity, consistency and repose; being the nearer to God, the farther they were removed from the world. And if God himself be the very essence of nobility, wisdom, and power, who sees not that Peter and James and John, and all such like, even before God's truth had dawned upon the earth, excelled the rest in wisdom and strength, as much as they were removed from their folly and weakness? So that it is no wonder if God, whose attribute it is to choose and adapt such as are better than others for his benefits, chose these who were accounted foolish and weak. For, out of the whole world, they in truth were the more noble, the more separated from the world's baseness, and of a loftier standing. Just as, at sunrise, the higher eminences of the earth are the more easily and quickly smitten by the rays, so in like manner was it needful that, when the light brake forth, *which lighteth every man that cometh into the world*, it should first shine on those who stood higher among men, and towered like mountains, so to speak, in comparison with the valleys of mankind. But as for others, who are in the region of cold, and enveloped in the mists of their wisdom, the heavenly rays both penetrate to them more slowly, and give light to them with more difficulty, and leave them the sooner; unless by chance the rays fall with such intensity, as to rarefy the cloud, and make buoyant some man, that he may cast away all that he has, and fly to Christ. If he do this, he passes into the state and condition of St. Peter, and such like *little ones*, whom but lately he

John i. 9.

[1] For some excellent thoughts on the previous state of preparedness of those whom God has at different times chosen for his instruments in great works, see Barrow's *Sermons*, Vol. iii. Serm. lxiii.; from which some extracts are given by Wordsworth, in illustration of the parallel case of Cornelius.

despised; in order to climb up to the truth by *that way*, which is none other than Christ. For Christ said: *Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.* These *little children* are beyond doubt greater than those who are esteemed great in the world, and therefore are rightly preferred by God for his mysteries; since they met him at a greater height than others, when he came down to men. And these first, when they received him, had the commandment given, to diffuse his light and goodness gradually downwards to the lowest in order; even to those, if it were possible, who inhabit the valleys of earth and the depths of the sea. Matt. xviii. 3.

Therefore let none doubt that God really chose for himself the nobility, and wisdom, and power of the human race, little as they were esteemed to be such; and that he began by illumining the cloud of men in its more transparent part; that the rays might then penetrate to its dense blackness. In this state of blackness the wise and powerful of this generation have been, and still are; and hard indeed it is for them to give entrance to the light. Yet still the rays will proceed, to perfect those that are to be enlightened, while that which partakes not of the light will be cast away. He who baptizeth with the spirit and with fire (that is, with spiritual fire), *whose fan is in his hand, will throughly purge his floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire.* By *chaff* are meant those who are dry, in their empty wisdom, and impotent, in their fictitious power: and these are held of the smallest account by God, not to say of no account at all. Yea, I had better say of *no* account, and not err in calling them of *some.* From whose principles and manner of living he that stands most aloof, and conducts himself most differently, ought assuredly to be esteemed, on an impartial reckoning, both nobler, and wiser, and in fine, what the foolish are slow to see, more powerful also. For true power is manifested not so much in changeful action, as in constant endurance. Matt. iii. 12.

The Corinthians, accounted wise both in their own opinion and in that of others, supposed that there could be no topic of discourse, about which they could not dispute most

subtly, and deliver a plausible decision. Presumptuously relying on their own abilities, and arrogating to themselves the title of wisdom, they imagined that they could, by their own resources, detect the true and the false in everything. An intellectual race, with leisure and literature in abundance, confiding at the same time in an elaborate kind of rhetoric, they had no scruple at pleading on either side, whether for or against, whatever was the subject of debate. In these subtleties of the versatile human intellect, the Greek nation was ever adroit, whether for attack or defence in argument; but yet was wofully deluded by such vagaries of the human mind. For in fact, the very faculty by which the Greeks thought they could best see and discern the truth, was the one by which they were most blinded, so as not to perceive it. What they considered a help, was a hindrance to them; what was their strength among men, was their weakness before God. Hence St. Paul calls their
iii. 19. wisdom *foolishness with God;* and counsels them, if they would be truly wise, to *become fools, that they may be wise.* By no human resources, by no faculty of reason even in its highest vigour, by no spirit of the world, by no supports of human learning and eloquence, accumulate them in what manner and to what extent he pleases, is man enabled to soar to the designs and acts of God, placed as they are far above all human reason, in His own absolute reason and will. These things are known to the Divine Spirit alone, and to those who are inspired by the same spirit, to the intent they may in this life see by faith, and *through a glass,*
xiii. 12. *darkly,* until they are ready to see *face to face.*

They that are untouched by this breathing of the Divine Spirit, must needs want the power of vision wherewith to discern the heavenly mysteries. But when St. Paul was caught up to the One,[1] by this sweet and gracious inspira-

[1] During the time that he held a canonry in the Cathedral Church of Florence, Ficino delivered one or more courses of Lectures on St. Paul's Epistles. A somewhat disjointed and fragmentary series of these is printed in his collected Works (1576), I. 425 sqq., addressed to his superiors and fellow-canons. The first part is headed, *Ascensus ad tertium cœlum, ad Paulum intelligendum;* and begins with the text

tion, his vision became unclouded to the utmost through the distinctness of the spirit, and he saw clearly the wonderful things of God. These, by the same spirit, he constantly taught; most of all, Jesus Christ crucified. Whence this mystery of salvation arose, and whither it tended, he knew full well; he, the self-denying one, he who so gave up and devoted himself to God, so wholly depended upon God, that he professed to have no wisdom or power at all, except from Him. Yea, when among the Corinthians, who thought no small things of themselves, and of their own wisdom and ability, he made himself of no account, when bringing them the tidings of Christ; openly avowing that he *knew nothing among them, save Jesus Christ, and him crucified;* and that he had no power, but from God. By His Spirit he was possessed; in it he had wisdom; in it he taught; in it did everything. It was not that he himself, poor ignorant and feeble man, might be thought the agent, but that the wise and wonder-working God might be thought to have done all things in him:—even that God, who works in his faithful servants, and leads whom he will to believe in his mysteries; who chooses whom he will for the kingdom of God, that they may reign with Christ in his holy mountain. ii. 2. Ps. xv. 1.

Therefore St. Paul would have the Corinthians not trust in their own wisdom, which is *enmity against God,* but be born again, and go out of themselves to God, and pass beyond themselves, as new men, spiritual and divine. He would have them, in this state, draw all their being, wisdom, and action from the spirit; so as to be able to say with truth: *Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.* Those things are, redemption through Christ, and salvation; even the mystery which God *hid from the wise, and revealed unto babes.* It was the hidden mystery, predestined before the ages for the glory of Rom. viii. 7. 1 Cor. ii. 12. Matth. xi. 25.

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referred to here by Colet: *I knew a man in Christ, &c.*, 2 Cor. xii. 2. Colet may have heard some of these Lectures in Florence; he certainly quotes a sentence from one of them:—*Hierarchies*, p. 36 n.

the elect; the mystery which He would have made known
1 Cor. i. 21, *sqq.* *by the foolishness of preaching, to confound the wise;* which it was His will should be *to them that perish, foolishness,* but to such as shall be saved, *the power of God; unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called* and chosen, *the power of God, and the wisdom of God.* It was His will moreover that this should
2 Cor. iv. 7. be a *treasure in earthen vessels,* out of which the Apostles
Ib. ii. 16. gave men to drink;[1] having to some *the savour of death unto death,* and to others *the savour of life unto life.* For everything is as he that receives it; and the sweet-smelling gospel of Christ is received with different sensations, according as the hearer is elect or reprobate by the Divine will.

In this, as in all things, God is just and merciful. His reason, and will, and action, must be reverenced and worshipped by us with all humility; not rashly handled and debated upon in our folly.

CHAPTER III.

God.
Christ.
The Church { Those who are ministered to—the Corinthians.
Those who minister—the Apostles.
St. Paul { spiritual, strong in the spirit, having meat and solid food, looking unto God, following after charity, the consequence of which is unity, power, and strength.
The Corinthians { as it were, carnal, weak in the flesh, requiring as yet to be fed with milk and liquid diet, rather than with solid food; looking to men beneath, instead of to God above; glorying in men and not in God.
God { the author and finisher of all things among men, the Husbandman, the Master-builder, the High Priest.
Christ, the foundation, other than which no man can lay.

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[1] Lat. *propinatum ab apostolis;* lit., "in which the Apostles *pledged* them." So, in the MS. Commentary on *Romans*, Colet writes:—*mortemque omnes bibebant propinatam ex uno Adam.* Durandus twice uses the word in the closing sentence of his *Rationale.*

The Corinthians { themselves, God's good husbandry, a fair building, a holy temple, a dwelling place of the Holy Ghost.

Ministers, of two kinds. { Some true, good, single-minded, holy, faithful to God, affectionate towards men, prudent and diligent in the Church through grace, and helpers of God. Others, on the contrary, deceitful, malicious, double-minded, impure, treacherous, unjust, foolish, rash, helpers of the Devil.

GOD himself, just and merciful, is the Author of his own work; his building, as it may be called, among men. He has laid a foundation, deep and solid, in Jesus Christ. On this He would have the rest of the work reared up and finished, evenly and symmetrically; such a work as, by its resemblance to the truth and simplicity of Christ, may stand firmly together and endure for ever.

The humble ministers, whom God employs in the construction and finishing of his work, are his Apostles: those, I mean, who are faithful to God; and who, under the guidance of God himself and his Holy Spirit, proceed in the work begun by him. These resort not to their own intelligence, but to the direction of the Divine Spirit. These put no trust in themselves, but all in God. These, we may be sure, build up symmetrically, on the true and firm foundation of Christ, and in keeping with it, both wisdom and right dealing among men; and carry up a structure of fair and durable masonry, cemented with gold and silver and precious stones; one that by its stability and endurance need fear no injuries from the foe, and by its shining beauty may be well-pleasing to God, and to the friends of God.

On the other hand, they who imagine, in reliance on their own abilities, that they can of themselves bring something with advantage into the Church, are assuredly adapting to the foundation a building out of proportion to it; one unworthy of Christ, unacceptable to God, and disfiguring to the Church; a building, as it were, of wood, hay, or stubble; iii. 12.
a building false, frail, and tottering; one that the enemy's assault will easily demolish, and the searching fire of God, in the day of the Lord, will scatter away. For as the tares are suffered to remain among the wheat, mixed together until the harvest; as the bad fishes are suffered to be mixed

up in the net with the good, so long as they are in the sea, but a separation is made on shore; so likewise does God bear all things, and endures the faulty building of wicked men in his Church, until the end of this world, until that
iii. 13. day of the Lord, wherein *the fire shall try every man's work.*
Isai. i. 25. Of that fire spake Esaias: *I will purely purge away,* saith the
Luke xii. 49. Lord, *thy dross.* That fire it is, which Christ came *to send on the earth;* a fire consuming iniquity; even that good and holy Spirit, which Jesus had as a *fan in his hand.* That Spirit will *throughly cleanse* the Lord's *floor.* That same
1 Cor. iii. 13. purgatorial Spirit will also *try every man's work of what sort it is.* And whatsoever shall be able, through a spiritual affinity, to endure His mighty presence, shall stand unharmed, yea even sustained and preserved, in the fostering rays of the Heavenly Spirit. For this will instantly acknowledge all that is spiritual, and support it as its own, and will acknowledge nothing else than what is spiritual and its own. But whatever shall be found to have no kindred with the Spirit, but to savour rather of the weakness of man's feeble intellect, than of the strength of the Divine Spirit, will be driven far away as a vain and worthless thing, since it cannot endure the power and truth of the Divine Spirit. Then too will they be losers, in whom that vain imagination had its rise; who seek to be wise in the divine work above what is fitting.

iii. 15. Yet still St. Paul says that such *shall be saved;* but *so as by fire:*—unless indeed the word used by the Apostle, namely *if* (for he says, *if*[1] *so as by fire*) implies that St. Paul had some doubts whether such would be saved, or not. But thus much at any rate is certain. If suchlike defilers of God's temple be saved, they will be saved through the fire and purification of the Holy Spirit.[2] Though at the same

[1] In the copy of the Vulgate used by Colet, the reading appears to have been *si quasi per ignem* for *sic quasi etc.* I have not been able to discover any trace of this reading.

[2] Colet's language here deserves careful attention. In commentaries like that of Dionysius Carthusianus (written *before*, though not published till *after*, the delivery of the present one), we see the *fire* spoken of by St. Paul explained unhesitatingly as *ignis purgatorii.* But Colet is

time what follows does not appear to offer salvation to such men. For it is written that *such defilers of the temple of God,* iii. 17. *God will destroy.*—However this may be, we make no doubt but that it was the Apostle's meaning, that the impure, and defilers of the temple of God, if saved at all, would be saved no otherwise than by the purification of the Divine fire and of the Holy Spirit.

When St. Paul writes that he cannot speak to the Corin- iii. 1. thians in spiritual language, as being yet carnal; that he cannot speak of unity and singleness to the divided and complex, nor of wisdom and strength to the weak and foolish; that, in a word, he cannot give to the ailing solid food and meat, but such liquid diet as is more easily swallowed, more quickly digested, more agreeably assimilated;—he is borrowing a metaphor from the body. For as the body stands related to its food, so also does the mind. And as ailing bodies are sustained on sops, and on diluted and watery beverage, so the feebler sort of minds both take more readily, and are more conveniently nourished by, a thinner, and lower, and if we may so say, more liquid diet. For in proportion to each one's vigour, whether of mind or body, so must the supply of his nourishment be adjusted. And as a hale and hearty body refuses not the more solid and substantial kinds of food, though such as would weaken and impair a more delicate stomach; so has the soul, that is well strung and braced up, greater power of receiving strong food without injury, and of understanding loftier truths.

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careful, each time he uses the word, to join with it the mention of the Holy Spirit. It is interesting to observe, how completely he was at one with Erasmus on this subject. The latter has a long note on the text in his *Annotationes*, in which he argues strongly against interpreting the passage of the material fire of purgatory; quoting Ambrose, and other ancient Fathers, against such an interpretation. The fact, moreover, that Colet left no provision by Will for obits and the like, is significant of his opinions on this point. In this respect, he stands out in striking contrast even to a man like Grocyn; in whose Will (dated only two months before Colet's, June 1519) the residue of his estate is left to Thomas Linacre; "he to bestowe such parte thereof for the wele of my soule and ye soules of my fader, modre, benefactors, and all crysten soules, as it shal please hym."—Lansdowne MS. 949, fol. 18.

Now those truths of the *intelligible*[1] world, that are loftier, and harder to be seen through, are compared to food that is tough and hard to be digested. And in proportion as you descend from these, you find all things divided, vague, wavering, and multiform; their instability making them to be compared to the watery fluids we drink.

It is a custom with physicians, when they see their patients unable to swallow medicines in a solid form, to dissolve them in liquids, that they may be more easily quaffed in an emollient and fluid state. The same ought to be the practice of good masters. They ought to coax the minds of their scholars, and ascertain by their symptoms what amount of health and strength they have. They should crumble, so to speak, and make tender, the tougher sorts of food they have, and set before each one so much as he can swallow and digest; instead of loading any of them with what lies heavy and undigested, to be followed by injury to the stomach, squeamishness, nausea, and dislike.

By the more substantial and solid kinds of food, and such as are (except for exalted spirits) more difficult of digestion, are meant those highest truths, and unalloyed reasons, divine and spiritual, which are followed by the most finished and perfect conduct. For such truths, none are qualified, but those of the very highest spiritual power, those who are wholly concentrated on the One, and who, despising the body and the world, stand unshaken on the loftiest mental pinnacle; on the one, indivisible centre. These are men of such power and ability, that, whatever is delivered from on high, no matter how solid, how untempered, how far surpassing reason it may be, they can receive with strong mind, keep with firm faith, digest with active love, convert to the best nutriment, can worship and adore.

Had Moses of old found any such, he would surely not

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[1] "Tres mundos figurat antiquitas, Supremum omnium ultramundanum, quem theologi angelicum, philosophi autem *intellectualem* vocant . . . . proximum huic cœlestem, postremum omnium sublunarem."—*Heptaplus, sub init.* The English reader can scarcely have a better introduction to this *intelligible* world, than the first two books of Akenside's *Pleasures of the Imagination.*

have conversed with them with vailed, but with uncovered, face. For they would not have weakly shrunk from the glory of his countenance, but would have found pleasure in it, as in something similar and akin. To such our Saviour himself granted *to know the mysteries of the kingdom of God.* To such he showed himself in glory on the mount. In this class of strong men was St. Paul; who was so *caught up* by Christ, and so sustained in an adamantine firmness of mind, as both to behold the true nature of God, and to keep himself in absolute goodness. To him, therefore, there was nothing hard in mysteries, nothing incredible. But it is not so with those, whose minds are not yet concentrated enough on unity; whose powers are dissipated and wasted on bodily and worldly things, and who waver unsteadily about among these, instead of being consolidated into unity above them. Such minds are in consequence feeble and faltering; alike unfitted and unable to bear the strain of the higher and weightier matters. Of this kind, it is plain, were the minds of the Corinthians; not as yet detached, or separated as they should be, from the division and multiplicity of the worldly and corporeal. And in such a case, account must be taken of what men's condition and strength is. It is a duty to consider how we may apply, to persons thus situated, medicines of such a kind, and also in such a way, as they may be able to bear; not without pity for their weakness, and good wishes for an increase of strength, and a hope that they may daily improve in health.

Mark iv. 11.

2 Cor. xii. 2.

It was in this manner that Moses gave to the Hebrews of old an indication of the true nature of God; by bringing it down, so to speak, to what was sensible,[1] and diffusing it in what was liquid. It was thus also that Christ delivered to

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[1] In the *Hierarchies*, Ch. ii., Colet enlarges upon this topic; as also later on in the present Commentary, where he says that "Moses and the divine prophets of old expressed all things allegorically." In the *Prædicatio Goliæ* there is much to the same purpose:—

> "In antiquis patribus operum figuræ,
> Sensus allegorici species obscuræ," *etc.*

See Wright's *Latin Poems of Walter Mapes*, p. 34.

his disciples what they were able to bear. And thus again did St. Paul deal with the Corinthians; gently and forbearingly: giving them milk to drink, and not meat to eat. For those higher and more solid matters, when brought down to a lower level, become deteriorated in a measure from singleness to multiplicity, from an *intelligible* to a well-nigh sensible condition, from a consistency fit for mastication (if I may use such a word) to one fit for drinking; and are made tenderer and easier of digestion to suit weak souls.

The conclusion of the matter is this: St. Paul means that he delivered to the Corinthians, not the highest reasons of nature and Christianity, but those which were adapted to their minds; minds clinging as yet to the world,
ii. 6. rather than to God. He *spake wisdom among them that are perfect;* but to the imperfect he accommodated, in a measure, what was but foolish, lower, and less refined. With this view moreover he endured for a time a less perfect and finished rule of conduct; dealing gently and indulgently with them, so far as he lawfully could; not so much thinking of what was allowable for himself, as what was expedient for others; not what he himself had the power to do, but what was profitable for the Corinthians. He considered how much they were able to swallow, to retain on the stomach, to digest, and convert into wholesome nourishment for their souls; that he might not, through want of care, kill the very ones whose salvation he had sought.

CHAPTER IV.

IN the Christian religion all officers are ministers, not masters, of the Church. Now it is the duty of ministers to labour diligently, and to look for praise, not from men, but only from God; and not in this life, but in the next. They must acknowledge moreover that their success in ministration comes not of their own strength, but of the ability received from God; and therefore that there ought to be, on men's part, no glorying in their ministers, but in God alone.

The Apostles, from having been despised and persecuted by the world, may on that account perchance have begun to fall into disrepute with the Corinthians, and to be esteemed in no other light than as condemned persons among the heathen, *appointed to death*,[1] and flung to wild beasts in the iv. 9. amphitheatre. While hurt at this blindness of theirs, St. Paul hardly refrains from smiling at it; affecting ironically to extol them, and prefer them to himself; that so they might own their folly and presumption,—those of them especially who wished to be thought masters at Corinth—and be ashamed of despising the Apostles, their own fathers in Christ, on account of their life of suffering. Rather should they set the life of the Apostles, and of their spiritual father St. Paul, as a pattern before themselves; judging it their first duty to do what the Apostles were in the habit of doing, and to follow in the footsteps of those, by whom they had been set in the right path. For if they lost the track of the Apostles, and went astray, what guide had they to follow? They must therefore keep their eyes unceasingly fixed on their leader who goes in front; the more so, if it be not a beaten road, but one with no foot-

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[1] Colet uses a more appropriate phrase—"*addicti* morti," than the "morti *destinatos*" of the Vulgate; the same afterwards employed by Beza. He shows also, by his explanation of the term, that he knew that it denoted the Bestiarii, not gladiators.

prints visible, save only their solitary precursor's. In such a case the traces must be watched with double care; lest, if a man wanders, he should find his way back too late, or never find it at all.

Now the Corinthians did wander from the footsteps of
iv. 17. St. Paul. And accordingly he sent Timothy to their city, to show them their way, and bring back those who were straying from the path. By this means he would have them made fitter for his own coming; that his own task might be, not to recall them to their first position, but to advance them further. For that would be but a going over old ground;[1] a work fitter for the learner, than for the master. And so he sent Timothy to recall them; that he himself might advance them when so recalled, and at length perfect them in deed:—in *power*, that is to say, and godlike action: for this is the matter to be regarded, and not *word*.
iv. 20. *For the Kingdom of God is not in word, but in power.*

CHAPTER V.

1 Cor. v. 7, 8. *OUR passover hath been sacrificed, even Christ;* that Lamb without spot, in whom was found no guile; that *unleavened bread of sincerity*, wholly without the *leaven of malice*. And he is to be eaten by us, not only in a sacrament, but also by imitation; that, being trained by him, and looking to him as our pattern, we may become like him, and may be so sincere and simple, in the sincerity and purity of righteousness, as to have no admixture of the opposite qualities, so far as our strength avails, and grace allows. For in our very life and action there ought to be all candour and simplicity, and, so far as is given to us, a setting forth of Christ in act and deed.

This is the true celebration of the Christian passover; the true setting out, under the leadership of Christ, from the Egypt of this world to the heavenly Jerusalem. On

[1] Lat. *actum agere*.—See Erasmus's *Adagia* (1629), p. 328.

this journey should Christians be ever bound; in this celebration of the passover should they all alike be occupied. But if there be ought among them less unleavened, if any one be discovered in sin, he must be expelled from the sanctity of the passover, and from the fellowship of communion in Christ; that there be not disclosed, in the observance of the Christian *passover*—that is, in the clean and pure life in Christ—anything *unleavened* (any guilty person, that is to say), whereby the whole celebration of the festival may suffer unseemly and wicked profanation.

Hence St. Paul is anxious that the one who had married his *father's wife*, should be expelled from their holy communion, like leaven from the unleavened; to the intent that, being forsaken by grace, and left outside to the molestations of the devil, he might be cleansed and baptized in the water of repentance, that his soul might be saved. For the Christian society must be kept whole and undefiled. What is evil must be removed from us. The temple of God must be kept unprofaned. No crime, no vice, nothing contrary to righteousness, is to be endured in a City made righteous by the death of Christ, and among faithful men. *A little leaven leaveneth the whole lump*, and a little vice may ruin the greatest righteousness. 1 Cor. v. 1. v. 6.

Therefore let us feed on the *sincerity* of Christ; let us be followers of him, and walk as he walked, in wisdom, simplicity, righteousness, and innocence; that we may come whither he has come, and rest in that *hill of the Lord*, whither no one ascends, but *he that walketh uprightly and worketh righteousness*. And further, just as no one ascends thither, to that loftiest hill of God, save only the true and just; so neither does He descend hither, to be present to men and draw them upwards to Himself, unless there be among them truth, sincerity, and justice: a state of human society which a single evildoer can overthrow. Hence it is St. Paul's decision, that, in the Christian society and Church, all fornicators, covetous persons, extortioners, idolaters, railers and drunkards, must be excommunicated so completely, that none should so much as eat with them. For as leaven must be wholly removed from the unleavened, Ps. xxiv. 3; xv. 2.

and evil from righteousness, so must sinners from the
v. 5. Church; and be cast utterly away unto Satan, *for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.*

CHAPTER VI.

THE Church is baptized, sanctified, and justified, in the name of our Lord Jesus Christ, and in the Spirit of God, who is in full measure in Christ, even the Spirit of sanctification. The object whereof is, that it should repent of the past, and sin no more, but ever be doing good: that it should be linked together in love and charity, and banded together in union, by concentration on what is above, and by aspirations after goodness. Things of this world, all that is temporal and secular, should be despised by the Church, not desired, or sought, or appropriated. For the sake of these, the Church should in no wise be at strife or litigation, or contend at law; but should waive her rights, and suffer wrong and injury, rather than, by having an eye to such things, and engaging in law-suits before any judge that might happen, give occasion to outsiders and heathens to harbour unfriendly suspicions of her, and conclude that there was covetousness in the Church; or set an ill and mischievous example to Christian brethren, of quarrelling and going to law about things of no moment. For to strive and wrangle about these before indiscriminate tribunals, is a scandal to the Church; whereas to despise them, for the sake of preserving peace, is high-minded, and a source of strength, admiration, and glory to the Church.

Alas! what narrowness and littleness of mind do they show, who see not this, but think that we are bound to contend about worldly matters, and seek for our rights in them; ignorant all the while what divine righteousness is, and what its opposite. Miserable creatures! I know not whether we ought more to ridicule, or lament, their folly:—lament it we certainly must, seeing that from it the Church

finds herself sore shaken, and well-nigh overthrown. But, whichever of the two it be, these misguided men, who swarm in this age of ours, and among whom are some that least ought to be there, ecclesiastics, and even those of highest standing in the Church;—these men, I say, ignorant as they are of divine justice, ignorant of Christian truth, are wont to plead, that they are bound to defend the cause of God, the rights of the Church, the inheritance of Christ, the property of the priesthood; and cannot neglect the defence of them without sin.

What narrow-mindedness, what lamentable blindness, is this of theirs! Here are they taking measures for the loss of everything; not only of these secular matters, but those of eternal importance as well; and yet, in the very process of losing them, they think they are acquiring, upholding, and preserving them. Had they not eyes duller than the very fishes,[1] these men must perceive, if only by the turn affairs are everywhere taking in the Church, what loss of religion, what diminution of authority, what neglect of Christ, what blaspheming of God, ensues from their disputes and litigations. Nay, they might see how the very things they call the Church's goods, which they imagine themselves to be keeping, or else recovering, by their lawsuits, are slipping away imperceptibly, little by little every day, and can with difficulty be retained. For they are trying to retain them by force, rather than by men's liberality and good-will; and nothing can be more unworthy of the Church than this.

For beyond doubt, in the Church, the method of preserving what once was given, ought to be the same as that by which it was acquired. By love of God and of our neighbour; by the desire for heavenly things and contempt for earthly; by true piety, religion, charity, gentleness

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[1] Aristotle (*De part. Anim.* ii. 14) speaks of insects, fishes, and crustacea, which are devoid of eyelids, as being provided by nature with eyes of such a tough outer membrane, that they might be said to see through a transparent eyelid:—"Sed tamen vice ejus tutelæ, *duritie oculorum* hæc omnia muniuntur, quasi per palpebram obductam quandam translucidam cernant."

towards others, single-mindedness, patience, endurance of ills: by a wish to do good to all men at all times, so as by unswerving good to conquer the bad;—by qualities such as these, I say, the minds of men were in time moved everywhere to think well of Christ's Church, to show it love and favour, and be liberal benefactors to it. They would give without ceasing, nay, would heap gift upon gift, when they had seen that in churchmen there was no covetousness, no abuse of their liberality.

And if they who hold the highest office in the Christian Church (I mean the priesthood), had kept uninterruptedly, and were still keeping, the good qualities which first gained all;—in a word, if the cause still remained, the same effect would follow, increased, or at least not diminished; and ecclesiastics would not only be in undisturbed possession of their property, but would even be gaining more. But now
Ps. lxix. 1. that, in David's words, *the waters are come in unto our souls;* now that we are being overwhelmed by the waves
Ps. lxii. 11. of greed and covetousness, all deaf to the voice, *If riches increase, set not your heart upon them;* now that men have neglected the virtue, and righteousness, and desire of maintaining and extending the Kingdom of God upon earth, which first gained all for the priesthood, though neither asking nor expecting such rewards; now that, shame to say! they have turned their minds to this mere appendage, this mere hanger-on, even worldly riches; a drag upon the Church, rather than an ornament;—what is the result? By this looking back from the plough, this
2 Pet. ii. 22. turning again, *like dogs to their vomit, and like sows to their wallowing in the mire*, they have weakened themselves, and that to such a degree, that, having lost the fair and peaceful sustainer of all things, namely Virtue, they do but see daily slipping away from them what Virtue won. Then, in their impotence, they fight and join battle, basely enough, with one another and with laymen; to the disgrace of their own name, the dishonour of religion, and the daily increasing loss and destruction of the very object they most pursue. For they see not, in their blindness, that whatever has been gained by one quality, must needs be lost by its

opposite. It was by the contempt of the world and worldly things, which Christ taught, that all was won. On the other hand, by love for those things, all will be lost and destroyed.

Who sees not that, even when our merits were conspicuous, we had no power to demand the world's good things, as of right, save only in such slender degree as might suffice for food and clothing?—that with which St. Paul bids us be content. And who sees not that we are now far less entitled to demand them, when we are devoid of all merits, and scarce differ from the laity in anything, but our shaven crowns, and hoods, and cassocks. Unless, to be sure, any scoffer were to say of us, that, since we have relapsed into the world, we may fairly claim the things of the world, and our share therein; so as no longer to say, *The Lord is the portion of our inheritance*, but to have it said to us, *Ye have received your reward*.

1 Tim. vi. 8.

Ps. xvi. 6.

Matt. vi. 2.

Good God! how ashamed should we be of this sinking down into the world, did we but keep in mind the love of God towards us, the example of Christ, the dignity of our Christian religion, our profession, and our name. God loved us, that we in turn might love none but him, and be zealous for him alone. Jesus Christ, as we are most surely taught, despised the world, and said that *his kingdom was not of this world*, and that he *had overcome the world*. Moreover, when two brothers were disputing, he would not be their judge; but admonished them to beware of covetousness, whence all our litigation springs. He would rather that a hand should be cut off, or an eye plucked out, by any of his disciples, than that he should be made to stumble by them. And how much rather should all earthly things be despised, and cast away, than the Church be made to stumble and suffer loss through greed of them? For it is not by these "good things" that the Church stands, as those insignificant people[1] are wont mistakenly to say; but,

Joh. xviii. 36.

Luke xii. 14.

[1] Lat. *isti minutili*.—The sense of *minutus*, of which a diminutive form is here used, is shown in the *Metamorphosis Goliæ*:

"Cum hiis quos prætereo, populus minutus,"—

Rom. xiv. 17. as St. Paul most truly perceives, by *righteousness, and peace, and joy in the Holy Ghost.* This is the true *good* of the Church, which St. Paul bids the Romans not *speak evil* *Ib.* 16. *of*;—this, and *for brethren to dwell together in unity,* which Ps. cxxxii. 1. David calls a *good and pleasant thing.*

For the sake of preserving this unity, you are bound to esteem all else of inferior moment, and to give up all to your brother, rather than go to law with him; that so, by a trifling loss of goods, you may purchase that true good, even great love. This is a good that we should not lose one particle of, for any profit of worldly things; a good that all else Matt. vi. 33. will follow like a shadow, if we do but retain it. *Seek ye first,* said Jesus, *the Kingdom of God, and all these things shall be added unto you.* But if, in opposition to the teaching of gospel and Apostle, we seek first these earthly things, then full surely, by our coldness and weakness, we shall sooner or later lose all; both those former things of God, and these others along with them. In fact, we have in a great measure lost them already.

1 Cor. x. 31—33. Therefore, as St. Paul divinely teaches us, let us *do all to the glory of God,* and *give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God.* As followers of him, let us please God in all things, *not seeking our own profit, but the profit of many, that they may be saved.* Let xii. 31. us *covet earnestly the best gifts,* and that *more excellent way,* which is concord and charity. For, beyond doubt, Charity xiii. 5. *seeketh not her own;* nay rather, parteth with what is her own, that she may keep herself; counting any loss as gain, if by it she may hold fast herself; and, sooner than be at variance and go to law with a brother, freely yields him all things. And if any one be deemed foolish in this conduct, let him console himself with the thought that in God he is wise, with a wisdom that this world counts folly. Let him consider it a glorious thing for him to be called a fool, in the cause of Christian charity, in defence of which he would lose his life, to say nothing of worldly things, sooner than suffer

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the *menu peuple*, as Mr. Wright explains it. Something of pettiness, or little-mindedness, is no doubt also implied in Colet's application of the word.

it to be overthrown. But in a law-suit it cannot possibly avoid being overthrown. And on this account St. Paul would not have law-suits in the Church at all, even before any judge whatever; but would have every one rather suffer fraud and wrong in his property, aye, and even in his very person. For otherwise, Jesus would never have given the commandment: *Whosoever shall smite thee on thy right cheek, turn to him the other also;* nor would St. Paul in his Epistle to the Romans have forbidden self-defence to the brethren, directing them to submit even to the heathen. How much more, then, should this submission be made to brothers, for the sake of preserving love and charity?

Matt. v. 39.

Rom. xiii. 5.

Wherefore we may plainly conclude, that it is not for Christians to go to law[1] about any matter whatever, whether of person or property, before any judge whomsoever, nor to pursue their rights; seeing that for a Christian there can be no greater *justice*, no greater *equity*, than to be patient and endure wrongs. For *in our patience shall we possess our souls.* Whereas if we choose to own that anything in this world is ours, and to demand it, and contend for it in court of law, and waste our time in litigation—a

Luke xxi. 19.

[1] This is a very strong opinion, but Colet held consistently to it. Besides the general principles laid down by him in his *Lectures on Romans* (1869), pp. 91-94, when commenting on the passage referred to just above, we have the testimony of his own conduct on more than one trying occasion. At the close of the year 1513, when his purse was low from the expenses of his newly-founded School, he was under great provocation to go to law with an uncle, about some property. But he overcame this, and was reconciled to him.—The story is told in Seebohm's *Oxford Reformers* (2nd Ed. p. 286). Again, in his Cathedral Statutes, he ordained that disputes between two Residents should be settled by the Dean; disputes between the Residents and their Dean, by the Bishop and such assessors as he should choose. And in Cardinal Wolsey's Statutes for St. Paul's, drawn up in the summer of 1519, on Dean Colet's petition, the Eleventh Section, *De litibus sedandis*, limits the settlement of all disputes among the Cathedral body to the Bishop, under severe penalties. In fact, it is pointed out, as the best evidence that the Statutes of Colet and Wolsey never came into force, that in 1536 Dean Sampson, and after him Dean Incent, had a suit in Chancery against the Residentiaries.—See the *Registrum Statutorum*, edited by the Rev. W. S. Simpson, D.D. (1873), pp. 242, 262 and 419.

thing with which it is impossible for sincere charity to co-exist,—who sees not that we are then acting both unworthily and unjustly, and *in our impatience are destroying*
1 Cor. vi. 7. *our souls?* On this account St. Paul says: *Now therefore there is utterly a fault among you, because ye go to law one with another.* In no possible way can litigation go on without sin; since in such contention the fair brightness of Christian love is bedimmed. But it should be our aim, and an effort of all our patience, to keep this spotless and unsullied, as an unerring beacon-light, by which all may steer.

Now if any one say that St. Paul allows law-suits, and the prosecution of our rights, provided it be not before heathen judges, but those of our own communion; let him hear, and in time understand, what the mind and purpose of St.
vii. 7. Paul was. It was, that in the Church all should be *even as he himself* was. Accordingly, just as he allowed a union with one wife, which is marriage, to those who could not live altogether without the flesh, as being the next best thing to virginity; and just as, next after independence, and abstention from all recompense, he allowed the ministers of spiritual things to receive worldly things, so far at least as might suffice for a slender maintenance;—those, I mean, who were not willing to labour with their hands; so he indulgently permitted those who, from defect of grace, were unable to act in the *best* way, as they ought, to stand for the while at a point some degrees removed from the best, under the pressure of necessity; and, if they could not avoid doing evil, to do the least evil they could. And having perceived the Corinthians to be inclined to contention, from a covetous spirit that he could not all at once extirpate, and so deviating from their right course as to be seeking heathens for their judges; against his will, indeed, but still for the avoidance of a greater evil, if they were bent upon going to law, [he allowed them] then to go to law, and look for judgment and equity from their own members, rather than from the *unjust*. For the members of their own body ought to be such, that the very humblest of them would ascertain with ease in each case where the right lay, in a question of temporal matters; so that the Corinthians ought to feel

ashamed of running about to outsiders and heathens for justice, as if there were none among themselves qualified to know what was right, and settle their disputes by an impartial decision. Were they not elected to such an excellent wisdom, as even to *judge the world* and *angels?* Was not vi. 2, 3. the least among them, by virtue of his gift of grace, greater in every instance than the greatest of the heathen, and a truer judge of what was right?

And therefore the sum of what St. Paul would have is this: that a man should under all circumstances rather not contend at law than contend. But if he is bent on going to law, then let him do so before his own people, rather than before those without; that the disease and mischief which cannot be cured, may be kept close among his friends, rather than be exposed out of doors; and that the Church be not scandalized by the weakness of its members being noticed abroad. It is St. Paul's thoughtful way, to show a fatherly indulgence, up to a certain point; and to be accommodating to those whom he sees incapable of following his own better will; but of whom he hopes that, with gentle handling, they will at length follow, and advance towards greater perfection.

All things are lawful unto me, but all things are not expedient.—1 Cor. vi. 12.

The Corinthians thought that they might recover property at law; might join without sin in the feasts of idolaters; might even, in reliance on the assurance of their own conscience, not feel afraid to partake openly of things offered in sacrifice to idols. But they perceived not, in their inconsiderateness, what the welfare of the Church demands, nor learnt that that alone is lawful, which may be expedient and profitable for the community. They remembered not that the universal Church of Christ is one Body, so to speak, in which every member ought to live and act on all occasions not for himself, but for the body; not regarding his own profit, but the benefit of the whole community (and that, too, with a far-reaching foresight as to the possible

result of his present actions on posterity); recollecting that his own private advantage is ever dependent on the common profit. And this private advantage of each one must needs be diminished, in proportion as the means of public utility are in any way diminished; which latter consists chiefly and above all in unity, concord, charity, *peace, and joy in the Holy Ghost.*

Rom. xiv. 17.

To preserve this public utility whole and unimpaired in the Christian society, be ready to sacrifice whatever worldly goods you possess, and to abstain from all bodily pleasure, how great or how small soever. Nay, be ready to suffer even the greatest loss in the body; and, according to our Lord's command, *pluck out thine eye,* rather than let it cause thee to stumble. Suffer, I repeat, even the greatest loss in your own self, even though you be one of the principal members, even, so to speak, *an eye,* sooner than let the body of Christ, and that very CHRIST which consists of Himself and his Church,[1] suffer loss for your single gain. For, if you will but take a wider and less selfish view, this can be no gain to you, if there ever spring from it even the least mischief in the Church; from whose harm, if you be a member of it, there must needs flow harm to yourself also. Wherefore, not only as you love the commonwealth, and the unity and beauty of the Christian society, which ought to be your chief and only love; but even as you love your own self and your private advantage—the last thing you ought to do, if a true Christian,—never count anything more precious than Christ himself, in whom you live as a member, and that, not by your own merit, but by His.

Matt. v. 29.

Seek not, then, what is your own, but what is Jesus Christ's. Use nothing, save for Christ's gain; nor abuse yourself, since you yourself are no longer your own, but Christ's, whose member you are. For with a great price were you bought to be in His body; even the price of his most holy blood; that you might serve Him alone, depend on Him alone, and of Him do all things; not for yourself, I say again, but for Him.

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[1] See note before, p. 5.

But if, in wickedness, covetousness, or lust, you have attempted to do anything of yourself, and for yourself, then by your own act you sever yourself guiltily and profanely from Christ, and defile the body of Christ, and fall into miserable self-destruction, having no knowledge of yourself. Conquer, therefore, covetousness by a love of God and contempt for earthly things. Conquer gluttony by a longing for heavenly food. For, as the Apostle says, *Meats for the belly, and the belly for meats; but God shall destroy both it and them.* Keep under and extinguish the fire of lust, by a thirst for that inextinguishable delight, which Christ will one day infuse into his own. Beware of adultery; beware of fornication; beware of abusing your own body; since it is no longer your own, but a member of Christ. In dishonouring your own body, you would be defiling the body of Christ, and the temple of the Holy Ghost. You would be sacrilegiously taking what is Christ's, for sanctification, and giving it to a harlot, for pollution; debasing and dishonouring your own body, nay rather, the body of Christ in yours; since in that union it becomes one with the harlot's body, prostituted itself. This is taught us by that ancient testimony: *They two shall be one flesh. What? know ye not,* saith St. Paul, *that he which is joined to an harlot is one body? Wilt thou then take the members of Christ, and make them the members of an harlot?* And that which, in comeliness and honour, ought to serve Christ and the Spirit, for immortality, wilt thou basely enslave to fornication, for everlasting damnation? Is not the whole man drawn whichever way a part of the body inclines? If this lower, corporeal part of him, by being joined to a harlot, become itself harlot-like, must not the spirit of necessity be dragged along with it, and separated from God? And on the other hand, if this higher and spiritual part of him be joined wholly to God above, and with Him become one spirit, does it not raise the body along with it to a spirituality of nature? Whithersoever, therefore, you incline; this way or that way, upwards or downwards; you become altogether of such a nature as is the part whose lead you follow. The spirit becomes corporeal, from being drawn down by the body;

1 Cor. vi. 13.

Matt. xix. 5.

the body spiritual, under the attraction of the spirit. The one is rendered godlike by being joined to God; the other harlot-like, by being joined to a harlot.

Now the source of this sin, carnal defilement, is in the remotest and lowest faculty of our body, and in that sense which of all others is the poorest and grossest, and, so to speak, the most corporeal. I mean, the sense of touch.[1] In it, the power of body and of matter is most vigorous. In it resides the sensation of touching, and the appetite, and, in a word, that carnal act especially so called; in which the whole body, as though it had its collective powers of perception and sensation concentrated by a joint impulse upon one point, seems to be absorbed in the sense of touch, and to be filled with one common desire. Hence it follows that the sensation of that lust deserves especially to be spoken of as *in the body*, and, above all others, corporeal. For it is in it that the force of our spiritual part is weakest. And if you compare with this particular sin any other kinds, although they all have an association with the body, you will consider them to be in a manner *without the body*, and not done by the body. For neither do they so deeply stir the inmost depths of the body—that remotest part of man's nature, and the farthest from the spirit—nor do they take possession of it so completely at once: but keep more aloof from it in some respects, and admit of a greater effort of reason, and more assent of the spirit. But in the carnal appetite the body reigns supreme. That sin vaunts itself in the remotest part of the body: there is its abode, thence its chief source; there it finds an intenser, and, so to speak, a more corporeal, gratification.

vi. 18. Hence it was, I think, that St. Paul wrote: *Every* other *sin is without the body; but he that committeth fornication, sinneth against his own body.* For whilst this sin is peculiarly a sin of the body, so also is it a turning away of the

[1] In the *Timæus* (§ 47, n.) Plato gives the first place to the sense of sight, the second to that of hearing. Ficino, after referring to this, continues: "Postremo tenuitatis gradu hæ, quibus tangimus, partes distribuuntur; hæ namque ad corporis naturam accedunt propinquius, ac terræ crassitudini deputantur."—*De Voluptate*, cap. iv.

body from the soul in a peculiar degree, and a dissolution of it in endless death. No transgression, accordingly, is so specially ascribed to the body as fornication; seeing that this is its own proper act; the one which loosens it from continence and leaves it to fall to ruin. In other cases the body appears rather as the *instrument* of sin; in this of fornication, as the very originator and agent.

Wherefore let every one restrain his own body, as one who is given up to God, and received into CHRIST. Let him uphold it, by being joined in spirit to God; lest of its own proneness it sink down into guilt, and fall from its proper state to a state of self-defilement. For that would be attended with ruin and dishonour to the body of Christ, and with a severance of the spirit itself from God, and with the condemnation of the whole man. As St. Paul enjoins: *Glorify* and bear Christ *in your body*. His glory will at length be reflected over the whole Church, giving light unspeakable to our souls, as well as immortality to our bodies; when He which *raised up the Lord, shall also raise up* our bodies *by his own power;* when death shall be swallowed up of life; that they who are saved may be with Christ and in Christ, and enjoy everlasting felicity both in soul and body. vi. 20. vi. 14.

CHAPTER VII.

NOW *concerning the things, &c.*—Our good and merciful God, who, in the fulness of time, would have his own will and law set forth to men for their salvation; who would have it preached also by his own incarnate Word, even Jesus Christ, who is the Mouthpiece, Wisdom, Word, and Power of God, as well as the Doctrine and Salvation of men;—our good and loving God, I say, sought to reconcile mankind to himself in Christ, at a time when there was a great diversity of characters on earth, Jews and Gentiles, masters and servants, unmarried, married, and widowed. Not but that this variety of characters has almost always existed in the human race: but I make mention of it now, *ver.* 1.

with the view of showing in what relation God, who is one, stood towards this multiplicity of characters in mankind, at the time of his marvellous advent to them. I desire to show also what St. Paul delivered by the Spirit of God touching those same persons. I mean, in what way they were severally to conduct themselves, each in his own vocation, both towards God and towards man.

When that glorious enlightenment of the world took place, by the birth of Christ among men, there were in the human race, which then came under His gracious and healing beams, both Jews and Gentiles. In both of these divisions also, there were alike the unmarried, the married, and the widowed. Moreover, among the married, there were cases in which both parties had come to the light, and others in which only one had so done. Now when Christ, as I said, by the outpouring of a spiritual power, first among the Jews, and afterwards far more copiously by means of his Apostles among the Gentiles, called this variety of characters to be followers of Himself, believers in God, and lovers of the good; He single, they manifold; He the same throughout, they diverse and unlike one another;— it became a matter of long and serious hesitation, what each one, in his new profession, was to do with his old quality and condition. Was he to abandon, or retain it? If he retained it, was he to act in pursuance of it, as he had acted before professing to follow Christ? For example, were Gentiles to be circumcised? Were Jews to pass into the condition of Gentiles? Were virgins to marry? and, if so, were
vii. 3. they to *render due benevolence?* Moreover, in a case where both husband and wife were drawn by grace within the jurisdiction of the new religion, were they to dissolve their union? If they remained in wedlock, were they at any time to come together? And in a case where one of the two parties was a believer, was it lawful to remain with an unbelieving consort, or to leave him? Or again, were slaves to seize the opportunity of their new religion for asserting their freedom? On these points there were among the Gentiles, and especially among the Corinthians, divided opinions, and unsettled debates, and decisions now one way and now another.

Hence they consulted St. Paul, that great authority, by letter, in order that he might settle their disputes by his wisdom, and decide what was to be done.

Think what a man was he! godly-minded and thoughtful beyond all others: one in whom was *the spirit of God* and *the mind of Christ;* in whom Christ himself spake; who had *power, not to the destruction* of the Church, *but to* its *edification*. He then, this great St. Paul, now returns answer, wisely and divinely, to the Corinthians. He returns an answer, in which we may see expressed the merciful will of God, along with a prudent acknowledgment of human weakness, a vehement desire of perfection in men, and sorrow that all cannot be perfect in the degree required by the Christian faith; that faith, whose author and ensample and ideal was Christ. For in Him was portrayed and set before men a divine pattern of living, for them both to admire and to copy. He kept Himself from the contamination of the world, and from bodily lusts. He came to do good to men, and lived with them, that he might render many like Himself. He was merciful, and rejected no one, but *would have all men to be saved*.

2 Cor. xiii. 10.

1 Tim. ii. 4.

Well then, having regard to Christ, and both thinking and speaking as Christ would have him, St. Paul gives such counsel to weak men, that we may see it is his wish for the good in them to be the greatest possible, and the unavoidable evil the least. For, admitting that weakness is an evil, he could not do otherwise than allow some weakness, and consequently some evil, to the weak. It is not in the adaptation of this to the weak that the evil lies, but in the nature of the thing so allowed, and in the very weakness to which it is adapted. The weak person moreover must be classified as evil; and cannot (if we regard his weakness only) aim at anything but evil. For what does evil, of its own nature, demand, but evil? Though at the same time St. Paul does well in making this concession; lest the refusal of a less evil should be followed by a greater.

Accordingly, our good St. Paul, wishing for the best, and abhorring the worst, bids those whom he sees incapable

of being drawn to the best, to stay their steps on this side of the worst. If they are not strong enough to be in the front, let them at any rate stand firm in the second line, and have some footing in grace rather than none.

But before considering the answer given by St. Paul to the Corinthians, let me say first what is the meaning of the terms *precept*, and *counsel*, and *indulgence*.[1]

Now first of all we must observe, that in the world, and in the objects of man's desire, and in human life, there are some things good, others bad. At the same time we see it to be the will of God, of Christ, and of St. Paul, that all men should feel bound to have one common desire; namely, of following what is better, and shunning what is worse, so far as they are able to do so. For he is not of sound mind, who voluntarily chooses a lesser good, if it is in his power to gain a greater. But what was good for men, or what was bad, before Christ showed us, was unknown to the world. He first displayed the features and fashion of true goodness, not so much in words as in reality; not in externals, but in Himself, and in His own life; in which was delineated the good and true way of living. And so Christ was, in this respect, the unit, and measure, and standard of all else. He is our ensample of the truth, which all who follow him must strive to attain; and the nearer you approach to it, the more perfect you will become. For Christ was the very perfection of human life; and his coming was to teach perfection, and draw men towards it. And if you have taken upon you the Christian profession, yet strive not to reach the pattern of His life, your profession is but vain. *Why call ye me Lord, Lord* (says our Saviour in St. Luke), *and do not the things which*

Luke vi. 46.

[1] At this point begins what Colet himself calls, not without reason, an interminable digression. It forms, indeed, the bulk of the commentary on this Chapter. The object of it all is to show, after defining the terms *precept*, *counsel*, and *indulgence*, that marriage was allowed by St. Paul only in the way of indulgence: that he counselled all to remain unmarried: and that, if any felt themselves able to follow this counsel, it became *for them* a precept, binding on their consciences.

I say? What He said, He did; and it was not in Him to say one thing, and do another.

From this it is plainly evident, that all, who wish to be Christians, must endeavour to resemble Christ to the utmost of their power; and must not stop short at any point, of their own free will, until they have attained to Him. Now if, in the ascent to Christ, you flag through weakness or necessity, and stay in any lower place, the question will be whether you do this unwillingly, whether you are grieved that you can climb no higher, and would fain be higher if you could, and pray night and day for help that you may be with Christ. Assuredly, if it be with this disposition that you stop at some point low down in the mountain slope, unable to mount higher towards Christ, but wishing to do so if you could, pardon is granted you. That zeal and endeavour of yours to proceed as far as you can, accompanied by the unfailing desire of advancing higher, even though you have not succeeded in advancing higher, is sufficient for some degree of happiness and safety, if not the highest.

But if, while bearing the profession of the Christian name and life, which is a journeying and a continual ascent to Christ, and a renewal of our spirit from day to day, that at length we may join company with Christ himself and the Holy Spirit in all His fulness;—if, I say, in this journey we choose of our own free will and pleasure to halt at some spot, neither wishing nor caring to advance higher, but halting at some lower spot by our own choice and preference,—the case is different. Then, just as those who are travelling to some place, if they stay in the middle of their journey, do not reach their destination; so these, in like manner, who neither in will nor deed attain to Christ, but freely and of their own choice rest at some stage far remote from him, have no chance of ever reaching Christ. And yet he must be reached by us, before we come to glory. For it is through the righteousness that was in Christ that our way to glory lies. Hence He declared himself to be the *way and the truth.* But where there is an ardent desire to accomplish the journey, even though in this life one may

Joh. xiv. 6.

not have accomplished it, yet this desire has in fact attained to Christ even here, and therefore, after this life, must needs hold fast to him.

It follows, then, that every one must strain, and strive, and struggle with all his might, even in the midst of weakness, nor be content to rest excepting at the highest point. For to do so would seem like having no wish for the highest, which is a damnable thing; since we may judge that he who has no desire for the highest good, is without good in any degree; whereas he, who really possesses some good, will wish for all. Still, all men have not ability in proportion to their will. Though at the same time they are bound to wish for such ability, and constantly to seek for ability on a level with their desires; lest they should be thought to be remote from Christ rather from choice than from necessity. For a voluntary remoteness from Christ is plainly damnable; but an unavoidable one, due to our weakness and not to our will, is pardonable. God has mercy on the weakness that lowers us to what is worse, when he sees the readiness of our will to what is better. He also, we doubt not, condemns an ability for what is better, where he sees a will perversely inclined to what is worse.

Therefore do what you can. Wish for power to do the best; that by doing the best you may be best. You have no power indeed save from God; but still it is right and needful to demand of you, that you should both wish and do to the utmost of your ability; that you be not found to misuse the divine grace given to make you able, and the talent entrusted to you to be made many. Remember that your journey's end, whither you are bound, is Christ; of whom St. Paul writes: *though we have known him after the flesh, yet now henceforth know we him no more.*

2 Cor. v. 16.

Well then, to enter on this journey, and to go on unceasingly in it, till we have come to Christ, is a *counsel* given to all alike. And so far as the first part of it is concerned, namely, our entering on the journey to Christ, it is a counsel that must needs be obeyed by all; otherwise it is wholly impossible for them to be saved. Now by entering on the journey to Christ, is meant, acknowledging Him to have

come from God the Father, believing Him to be the incarnate Son of God, who died upon the altar of the cross; that by Himself, as a most holy sacrifice, He might both propitiate God to men, and reconcile men to God;[1] in a word, believing all that concerns our faith in Christ, as the messenger of God, and the mediator between God and man.

These matters of *counsel*, given in the preaching of Christ and his Apostles, lie at the very entrance and vestibule, as it were, of salvation; that all alike may believe them, and, at their first setting forth, may turn in to the House of Salvation, thence to proceed on their journey.[2] If these be rejected, there is no pardon, not even for inability and weakness. For *without faith it is impossible to please God.* Hebr. xi. 6. On no account therefore must you fail to enter on this road that leads to heaven, and to believe in Christ, and obey men who give you this counsel for your salvation. In this case there can be no plea of weakness; since it is apparent that, if you desire it not, it is not weakness that is to blame, but an ill disposition. For, in the language of Isaiah quoted by St. Paul to the Romans: *The word is nigh thee, even in thy mouth, and in thy heart: that is* (as the Apostle proceeds to explain it), *the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.* Rom. x. 8-10.

He says well, *unto righteousness*, and *unto salvation;* to show that this is the goal of faith, and that a beginning is

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[1] It should be observed here how explicitly Colet sets forth both parts of the atoning work of Christ; of which a student of Dionysius would be liable to forget the former.—See his *Treatises on the Hierarchies* (1869), p. 61 *n.*

[2] Is this a figure derived from the mustering of pilgrims in some inn, previous to setting out on their journey, like Chaucer's famous company at the Tabard; when

> "At night was come into that hostelrie
> Wel nine and twenty in a compagnie...
> That toward Canterbury wolden ride"?

necessary from which to go on to righteousness and salvation; but not that faith of itself is sufficient for righteousness, since that consists of something above faith, even of love,[1] in a continual doing good. Now if, whilst believing, you have not also acted aright, it is certain that (as St. James most conclusively reasons, in his Epistle to the Jews of the Dispersion), this faith of yours which you profess is vain and ineffectual. For, as that Apostle says, *What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?*—As though he said, *In no wise.* And he adds also: *If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body: what doth it profit? Even so faith, if it hath not works, is dead, being alone.* If *thou believest that there is one God, thou doest well: the devils also believe, and tremble. Abraham was justified,* not only because he believed, but also because he was prepared in very deed to offer up and sacrifice his son Isaac to God. Whence it follows that *by works a man is justified, and not by faith only.* And agreeably with this St. James concludes: *As the body without the spirit is dead, so faith without works is dead also.*

Jam. ii. 14-26.

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[1] This language is common in the scholastic theology. The supremacy over Faith of Charity, or Christian Love, was due to much more than the declaration of St. Paul in 1 Cor. xiii. 13. We must take into account the prevailing theory of a gradual ascent to God, through the three stages of Dionysius and the Platonists, or the nine stages into which others subdivided them. These latter were associated at once with the nine heavens, and the nine orders of the angelic host; and it is easy to see how Love, of all the Christian graces, would be made analogous to the highest order of Seraphim, or to that Empyrean heaven, "where peace divine inhabits." In the *Theologia Platonica* of Ficino (Lib. xviii.), there is a Chapter on the *novem gradus in patriam*, in which this analogy is traced out. We may thus better understand how Luther's exaltation of Faith would seem to many even truly religious minds, to disorganize their system. Luther himself has to make a stout defence of this point, against the "Sophists," as he calls them; explaining St. Paul's preference to refer merely to the *duration* of Charity.—See his Postils on the Epistle for Quinquagesima, (*Quartus Tomus Enarrationum, etc.*, 1526, p. 166.)

The Apostle St. John, in his First Canonical Epistle, speaks in still stronger language. He shows us, that faith without works is not only vain, but is an absolute non-entity; and that all such men as say that they know Christ, without keeping his commandments, are nothing short of liars. *Hereby,* he says, *we do know that we know him,*—that is, *believe in him,* since our *knowledge* of Christ in this life is only a *believing—if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.* True faith, accordingly, and knowledge of Jesus Christ, cannot by any means exist, unless accompanied by well doing; for this is a kind of advance in the journey begun by faith, and by it we at last reach our destination. Now the end of our journey, and our happiness, is Christ; in whom, as St. Paul writes to the Galatians, nothing *availeth anything, but faith which worketh by love.* Hence you must have both the power and the will to believe the gospel, the good news of Christ; and you must also have the will to work, so far as your power extends. I repeat, you must unquestionably have the will to work as Christ worked, so far as your power extends. This is the testimony of St. John: *He that saith he abideth in him ought himself also so to walk, even as he walked,*—that is, to the extent of his power. Now each one has power, so far as it is given him by God, working powerfully in Christ. *Every man,* saith St. Paul, *hath his proper gift, one after this manner, and another after that.* Various are the ways in which men are drawn from division and weakness to unity and power, by the uniting and all-powerful rays of Christ. For these, streaming as it were from the Sun of Truth, gather and draw together towards themselves and towards unity, those who are in a state of multiplicity; that they may first have light, and then warmth as its consequence. It is as we see it to be with the powerful, luminous, and warm rays of the natural sun. When they go forth on any object, to make it sunlit, their first effect is to render that on which they seize, wholly single, homogeneous, and, so far as possible, in a state of real unity with itself—for the unity of anything is its strength:—then they illumine, and lastly warm it; that so

1 Joh. ii. 3, 4.

Gal. v. 6.

1 Joh. ii. 6.

1 Cor. vii. 7.

light may spring from unity, and warmth from light. In like manner there goes forth upon men from Christ, the true and good, an influence when he wills it, that first unites the weak and makes them strong; then illumines them and makes them true; lastly warms them and makes them good: that so from man's unitedness may ensue his truth, and from truth his goodness.

For there was, and is, in our Christ, a Godhead which is one, true, and good. This, by a wonderful intercourse, took to itself *man* of a pure virgin, and associates with human nature in an unspeakable manner, so as to work unity, truth, and goodness in the subject of the divine intercourse. The intent whereof is, that men, being at length made godlike by this gracious inhalation, so to speak, and leavening of the Godhead, may become one, true, and good in God; may become so, I repeat, through Jesus Christ, in whose human nature this divine and wholesome fumigation of our tainted atmosphere began.[1] From Him this influence proceeds in order, by the diffusion of a savour of the Godhead through the mass of the elect; aye, and will proceed without interruption in its marvellous course; till all that shall be saved have a savour of the Godhead. For, beginning in the
Joh. i. 16. humanity of Christ, *of whose fulness have we* men *received*, it goes on, as God wills, unto the fulfilment of what was predestined for the perfecting of that CHRIST, which consists of God and men called by grace.

Col. ii. 9. This Godhead, the *fulness* of which was in Christ *bodily*, at length shone forth in the darkness, like a kindly, powerful, and bright sun, and cast its rays upon darksome, earthly man.[2] The first effect of this divine Sun upon those whom it has thoroughly reached, is, to release and free them from

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[1] This metaphor may have been suggested by the frequent outbreaks of the plague, at Oxford and elsewhere, towards the end of the fifteenth century, and the precautions taken against them. In the *Antidotus* of Ficino, written during a time of pestilence in Tuscany, in 1479, we find repeated fumigations prescribed:—"Bonis sæpius odoribus domum suffumigato, similiter et vestimenta."—Ficini *Op.* 1576, I. 581.

[2] The same thought inspired the *Ode on the Nativity*:—

"That glorious form, that light unsufferable,

every principle foreign and contrary to itself, and to purify them to the simplicity and truth of their proper nature, by utterly dispelling all the multiplicity and unreal evil, into which men have sinfully and unhappily lapsed. Its second effect, after restoring them to themselves and to their own proper unity, is to illumine them by its divine ray; that, being now in a state of singleness, they may at length shine forth in Him. In the third place, the same divine ray proceeds in its unceasing operation, until, along with light, it has kindled a mighty flame; that what has unmixed light in God, may have unmixed heat as well.

Formed anew by this unmixed power, and light, and warmth, men are in this life regenerate and born again in a marvellous way by the life-giving Spirit of God; that they may now henceforth be owned as the sons of God, and not of men; agreeably to the testimony of St. Paul: *As many as are led by the Spirit of God, they are the sons of God.* Rom. viii. 14.

This simplicity, purity, and unity of nature, to which we are refined by getting rid of all alloy, is the state of sure *hope* in God; a hope now become mighty, and looking for God. For as hopelessness is a state of vacillation, arising from weakness, which weakness has come of adulteration and admixture of opposites;[1] so, when our condition is restored to its proper simplicity and sincerity, there arises from the power thus gained a persevering and self-consistent hope. And this hope is nothing else than a

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And that far-beaming blaze of majesty . . . .
He laid aside; and, here with us to be,
Forsook the courts of everlasting day,
And chose with us a darksome house of mortal clay."

[1] This thought of the simple, or unmixed state, being essentially one of strength, and the mixed, or manifold, state being one of weakness, appears under many forms in Colet's writings. In the present passage there may be some reference to Porphyry (*De Abstinentia*, ed. 1620, p. 419), who points out that the fact of a *corruption* being caused by the mixture of unlike things, is confessed by this name of *corruption* (*phthora*) being given to the mixing of colours on an artist's palette. The usage of the Latin language might be quoted to the same effect; as in the familiar line:—

"Nec casia liquidi *corrumpitur* usus olivi."

confident expectation of all things from God, coupled with an absence of confidence in ourselves. And the more single-minded, sincere, and self-consistent any one is; in short, the more he is withdrawn from the world, and all things worldly, aye, and from himself also, and wholly given up to God; the more does he attain this result, of being no longer in the world, but in God alone, and of having in Him all His being and power. In this really consists his hope, and expectation of everything, and sole dependence upon God. This hope of man, and unity in himself through God in Christ, is the hope that St. Paul says *maketh not ashamed*, because we are drawn to it by that love and spirit of God called charity, which is *shed abroad in our hearts by the Holy Ghost which is given unto us*. This hope is declared in the same Epistle to the Romans to be begotten, as it were, of that *experience* and *patience*, which *tribulation worketh* in a man. Now what is it which tribulation worketh in a man, if it be not the driving him out from the world, that he may fall back upon himself and upon God? This falling back upon himself and his own proper singleness in God, is a reverting to strength and lofty patience. For what is strength but the power of enduring evils? And if a man has stood firm in this endurance, not doing so by his own strength, but through looking for support from God, then is it a proof and declaration that all his hope has been in God.

Rom. v. 5.

Ib. ver. 3.

Therefore did St. Paul, struck by the thought of this sequence in results, exhort the Romans to *glory in tribulations;* because *tribulation*, as he says, *worketh patience; and patience, experience; and experience, hope. By hope we are saved.* And thus, with tribulation beating us off from this lower scene, and with the Spirit from that higher region drawing us at the same time upwards;—that Spirit which, in St. Paul's words, *helpeth our infirmities*, and *maketh intercession for us with groanings which cannot be uttered;*—we rise to our own proper selves; to the unity, the simplicity, the hope, aye, and to the God, that is ours. We rise, I say, from the world, with its weakness and multiplicity, to God, the one and powerful; by whom our

Ib. ver. 3, 4.

Rom. viii. 24.

Ib. ver. 26.

divided, feeble, and falling state is united into a strong and stedfast hope in God.

This *hope* holds the same place in man towards God, as in God His *power* holds with respect to men. Power is the attribute of the Father, the Begetter. The whole Trinity, indeed, works for our restoration and perfection. *My Father worketh hitherto*, are our Lord's words, *and I work.* Joh. v. 17. There are, no doubt, works done in common by the three Persons; equal as they are in power, wisdom, and goodness. But still, as power and generation are accounted attributes of the Father,[1] it is to God the Father that we must ascribe that regeneration in ourselves by which we have the power of existence. And this, as I consider, is *hope;* which is our *power*, arising from unity and true being, when we are made sons of God.

Well then, to return to my subject, we, who were nothing when without hope, are regenerated by the deifying ray of Christ, that we may hope in God, and through hope have existence. For while we were without hope in God, and were hoping in ourselves, we were absolutely nothing. Nor did we commence our being, until through grace we began to hope in God, and to derive our expectation and our being from Him; to the end that, being begotten into being, we might have from Him, in due succession, first, true wisdom, and afterwards, love for the good. On this account, the beginning of our salvation is Hope, by which we have our being and life in God. And when we begin to look for all things from God, then do we begin to have wisdom also from Him. Our wisdom is made up of teaching and faith: since we must both be taught, and also believe what is taught. We must be taught, I say, what pertains to God and things divine, the knowledge of which is wisdom; that we who by hope have begun to have being in God, may also have true life in Him by faith. For all wisdom ought to be subsidiary to life. But who *knoweth the things of God*, save only *the Spirit of God?* 1 Cor. ii. 11. What will make us wise at last in the truth of God, save

[1] See the *Hierarchies*, p. 21; and note above, p. 11.

only that true Wisdom of God; even the Son of Him whom
Mat. xi. 27. *no man knoweth, save the Son, and he to whomsoever the Son will reveal him?* It is not given to all to know the
Ib. ver. 15. mysteries of God, but to those alone *that have ears to hear.*
Mat. xiii. 13. Others *seeing see not, and hearing hear not.* It was the incarnate Wisdom of God, that made the blind to see and the deaf to hear.

Here I stand amazed, and cry, with him who is my
Rom. xi. 33. theme: *O the depth of the riches both of the wisdom and knowledge of God!* O Wisdom, kind and merciful towards men in a wonderful degree! well may Thy loving kindness
Rom. v. 8. be called a *depth of riches.* When Thou didst *commend thy love toward us,* thou wouldest be so bountiful as to give thine own self for us, that we might be restored to Thee and to God. Oh! loving, gracious, beneficent Wisdom: Thou that wert God's Mouthpiece, Word, and incarnate Truth! Word, true in utterance, true in act! Thou wouldest teach us in human guise, that we might gain the wisdom divine: thou wouldest be in man, that we might be
Phil. ii. 8. in God: thou in thy humanity wouldest *humble thyself unto death, even the death of the cross,* that we might be exalted unto life, even the life of God!

In that wonderful intercourse which the Creator of the human race held with us, in taking a living body, when he deigned to be born into the world, of a Virgin, without human paternity, that he might bestow upon us his own godhead:—in that wonderful and adorable intercourse, I say, even in Jesus Christ, is all our knowledge and salvation.
1 Cor. i. 30. He is the holy mediator between God and man; *who is made unto us wisdom, and righteousness, and sanctification, and redemption;* who is the true *power of God, and the wisdom of God.*

This Divine Wisdom, at length humanized, so to speak, in a human person, instructed mankind in His Father's will; teaching them what God would have us understand and do whilst here, that we also might have Him for our Father, and be reckoned among His sons. He would have us to be adopted into the family of God, so as to cry to Him *Abba, Father,* and be sons and heirs of God, brethren

of the First-begotten, and joint-heirs with Christ. It was to teach and deliver this, that the Word of God was made man; that we might learn His good pleasure from no other source than from His own Word; and that He might be well-pleased in us, as He was in Christ. *In time past God spake unto the fathers* of the Jews *by the prophets:* at length He *hath spoken to us by His Son,* who is the *brightness* and *glory* of the Father, and the exact and *express image*[1] and figure *of his person;* who hath *upholden all things by the word of his power,* and hath *purged the sins* that were in men. Heb. i. 1-3.

This wonderful Word made human, this Reason[2] of God in man, Jesus Christ, *the man from heaven, heavenly,* came forth in due season and appeared on earth, that he might train men that were *of the earth, earthy;* might urge them onwards; in fine, might carry them along with himself, and make them godlike, with His and their common God and Father. This He would do first with our souls, which He *hath sealed,* and to which He *hath given the earnest of the Spirit;* and then at length with our bodies also. For if the soul, which is our vital spirit, being, as it is, light, good, eternal, and immortal, can exist in this poor finite body of ours, which is temporal, evil, dark and mortal, and sustain it for a long time by its finite power; then much more can the true and good eternal principle itself exist in our immortal soul, and sustain it in everlasting felicity with itself.[3] For when our soul, even by its natural powers, has been able to sustain the perishable body for a time; it 1 Cor. xv. 47. 2 Cor. i. 22.

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[1] It will be noticed that Colet has added to the words of the Vulgate in this text, an equivalent for the Greek *character*, which answers exactly to our "express image." The Vulgate has only *figura*, which all commentators admit to be inadequate. Augustine has *expressa figura* (*De Incarnat. Verbi.* c. xii.); Faber and Beza both prefer to use the original word *character*.

[2] The Greek *Logos* bears this meaning, as well as that of "Word."

[3] This argument for the immortality of the soul resembles in some degree that of Lactantius:—"Nam si terrenum et fragile corpus non statim diffluit, in terramque tabescit, ex qua illi origo est; ergo anima, quæ fragilis non est, in æternum manet, quoniam origo ejus æterna est." —*De Div. Præmio*, vii. 12.

follows of necessity that, in eternity, it will far more easily be able to sustain it, through the power of that eternal principle, in complete blessedness for ever.

Joh. i. 5. That Wisdom of God, full of light, which *the darkness comprehended not,* was yet willing to be in a measure over-
2 Cor. v. 21. shadowed, and to be *made sin for us,* and to take upon him man's gloomy nature. He was willing to be set as a medium between darkness and perfect light, that he might kindle the lamp, extinguished on earth, and illumine the
Joh. i. 9—13. darkness, and *light every man that cometh into the world,* and *give them power to become the sons of God* and of light, *even them that believe on his name;* that, being *born of God,* they might henceforth be not sons of men, but sons of God through the Son of Man. For through the Son of God and of Man, the sons of men have a way of approach, and the means of being born again as sons of God; *not of blood,* but of God himself as their Father. Through Him, I say,
Rom. i. 3, 4. does this come to pass, who *was made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness,* by which he quickened men again, that they might at length have a complete resurrection from the dead, and belong to Jesus Christ.

Now mankind were undoubtedly united to a certain measure of hope by God the Father, whose special attribute is powerful unity, long even before Christ's coming; and did constantly expect from Him that salvation which He had promised them. For it is clear that, through all that preceding time, the ancient Hebrews did look for Christ, who is our salvation. Thus it is written in the Psalm of
Ps. cxix. 123. David: *Mine eyes fail for thy salvation.* And when this salvation was at length given, even Jesus the Son of Mary;
Luke ii. 28-30. Simeon *took Him up in his arms, and said, Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation.*[1] But the blind multitude

[1] A marginal note in the original quotes the words of St. Luke x. 24 after this. The three passages thus cited are happily grouped together, and afford a passing illustration (if any were needed) of Colet's readiness in Scripture.

of the Jews, though they stedfastly looked for his coming, recognised him not when he came. And thus they looked to receive from God the Father what had been promised: but perceived not the fulfilment of the promise in the Son. They were not deficient, accordingly, in hope of the future, but in faith in the present. They had been appointed by the Father to be, in respect of hope, above the Gentiles, who, as being without hope, were nothing. But they were not all enlightened by the Son to see what was present. And the result was, that in respect of faith, and this benefit bestowed by the Son, they were inferior to the Gentiles; and afterwards devoid of the Holy Spirit's gift, even love; so that they who had begun to be something through hope, through their own hatred and folly became nothing. Hope is men's expectation of having all things from God. And that which was expected, the presence of which was to be everything to men, was the all-powerful Jesus Christ, *the expectation of the people*.[1] It is incumbent on us not only to look for something that is to be, but also, when he that was to come is come, to believe that he has come, and to love him perfectly also; that through him we may be able both to believe in God, from whom we had our expectation, and to love God. Gen. xlix. 10.

Well then, *hope* and *expectation* had regard to Christ while yet to come; *faith* and *love* have regard to him, when come. He *gave power to become the sons of God* to such as *believed on his name*, in a new faith, hope, and charity; on condition, I mean, that they *believe* his messengers, *expect* the message brought, and *long for* what they expect. For as the Hebrews, by hearing God, expected Christ, whom yet they loved not when come; so those who are called to Christ by hearing him, expect God, whom they already long for in a measure, and will one day love fully and perfectly. There are, accordingly, these three things: an undoubting *faith* in Christ as the messenger of future realities; a firm *hope* and expectation of that which shall Joh. i. 12.

[1] Instead of "and unto him shall the gathering of the people be," the Vulgate has "et ipse erit expectatio gentium."

be; and lastly a *love* both for what we already know by
1 Cor. xiii. 12. faith *through a glass, darkly*, and for what we shall know fully hereafter *face to face*, when *it has appeared what we*
1 Jo. iii. 2. *shall be*, and when, as St. John testifies, we *shall see God as he is*. By these three, as by a threefold cord, we are drawn out of this evil, darksome, deadly region; and are caught up by the grace of God, if we will but follow, to live everlastingly in the realm of goodness and light. And if in the meantime, during our life here, we do our best to obey the precepts of Christ, his evangelists, and apostles,—that to the extent of our power we may make steady progress in virtue and righteousness, and approach every day nearer and nearer to our ideal righteousness, Jesus Christ,—the end will be that we shall be drawn *from glory to glory, even as by the Spirit of the Lord*, and *shall be changed*, at length, *into the same image*.

Now by our believing the announcement of Christ, is meant, in the first place, our believing him to have been a true messenger of God, and all his message to be true; of which message part is to be carried out by us in this life, part to be looked for in the future. What we have to carry out here, is to strive, from love of the good, after that right and dutiful and just way of living, shown by the just Christ in himself, as an ensample to us. What we look for
2 Cor. iv. 17, 18. in the future, is that *far more exceeding and eternal weight of glory*, which such an imitation of Christ *worketh for us, while we look not at the things which are seen, but at the things which are not seen*. Through desire of a reward so great and so blessed as this, we are bound to tread in the steps of Christ, and pursue him with breathless haste as he goes before us; that, whither he has arrived, there we may arrive also. And methinks we should run this race, like a horse,[1] on four swift feet; namely, patient endurance of

[1] Lat. *quadrupedis instar*.—The thought of a race may naturally have suggested that of the horses which run in it. The use of the poetical word *quadrupes* in such a connection, seems due to the desire of introducing the number *four;* since the comparison is not one of swiftness merely, but of our having four legs to go upon; these being the four virtues presently mentioned. Probably there is a latent reference to the

good from a superior; patient endurance of ill from an inferior; the active performance of good towards those above us, which we call *piety;* and that continual performance of good towards our equals and inferiors among men, which is termed justice. For in this four-square fashion must we go onwards in the present life, that we may be firm and steady on our feet. *By* this *armour of righteousness on the right hand and on the left*, must we march in this foreign land, that we may escape in safety from the perils of unrighteousness. Our journey must be to Christ first, that thence it may be to glory. 2 Cor. vi. 7.

To resume, then, all alike who have this threefold golden cord[1] let down to them, whereby they may be drawn to God, have this counsel and precept given them: namely, to the utmost of their power, to *ask* for God in faith, *seek* Him in hope, *knock* at His door in love; to run in the way of Christ, that they may find what they asked, receive what they sought, and have that opened to them for which they knocked. And all must enter on this pursuit *with loins girt;* with all their strength and activity; otherwise they can in no way be saved. Nor must they merely enter, but also have the wish to advance; otherwise they are reckoned as not having even entered. Their promotion to a better stage depends on the nearness to Christ into which they are drawn by God. And each one is so drawn, in proportion as he is beloved with greater and more burning love. For it is love that fires a man for the race and for the action.

Now among the Jews, before Christ's coming, there was much hope, but too little faith. Under the light of Christ

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four cardinal virtues of Wisdom viii. 7,—Philo's four streams of Paradise —on which see Fabricius's Prolegomena to the Life of Proclus by Marinus (1703), p. xvi.

[1] The triple cord, that is, of faith, hope, and charity. This was one of the received allegorical interpretations of the *threefold cord*, that *is not quickly broken*, in Eccl. iv. 12; on which see Wordsworth. By the epithet *golden*, Colet may have intended some allusion to the famous *aurea catena* of Homer (*Il.* O. 20), which has been made to bear the weight of many mystical interpretations.

himself, there was much faith, but scanty love. For on the eve of his Passion, all his disciples forsook him: so that even Peter went to the fire to warm himself. But after His departure into heaven, the mighty working of love came upon Christ's disciples at Pentecost, through Him who is very love, even the beneficent Spirit of God: who kindled the hearts of the faithful, and inflamed them, so as to believe all things more undoubtingly, and expect them more certainly, than when they began. This is that Spirit of Christ, the Comforter, whom He, at his departure, promised to send his disciples, and sent more abundantly in his absence, than he had given when present. For Christ, when present with his disciples, *breathed on them*, and bade them *receive the Holy Ghost*. But when absent, he filled them all at once with the same Spirit: that they, being kindled, might speak kindling words, such as would kindle others. This is that Holy Ghost, and fire,[1] with which Jesus baptized, and which he came *to send on the earth*, to burn up the briars and thorns; that the earth, cleansed from its vetches, might receive the heavenly seed, and bring forth fruit with increase, *some thirty-fold, some sixty-fold, some an hundred-fold*. This is that Holy Spirit, I repeat once more, by which we are warmed, so as to have light in Christ; and have light, so as in due order to have life in him also. For warmth leads to light, as light does to life. On the life of God depends the light of Christ: on that light depends spiritual warmth. Through the Spirit of love, therefore, we believe in Christ: through this faith we enter into eternal life. All things are led by the Spirit. When that is sent forth, all things are new-created, and the face of the earth is renewed. The cold are warmed again into light, and have their light renewed unto life. They whose eyes and feet were turned away, who were at length *sitting in the seat of the scornful*, are called upwards once more, and gently led back to the throne of life, to the majesty of God in heaven; that they may there revisit, as sons,

John xx. 22.

Luke xii. 49.

Matt. xiii. 8.

Ps. civ. 30.

Ps. i. 1.

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[1] See the *Hierarchies*, p. 62.

Their native land once more, and Father dear.[1]

They, then, who will follow the guidance of the Spirit,—that is to say, those who are warmed by a love for the best—must strain every nerve in the pursuit of that best, and endeavour, to the utmost of their power, to realise what is best in themselves; that by themselves becoming best, they may be counted not unworthy of the best, at least in their own kind. Now our ensample of the best in human life is, as I have often said, that best of beings Jesus Christ; who both by his life and deeds invited us to what is best; who bade his disciples take up their cross daily and follow Him. And the secret of His way of life being the truest and best, lay in his withdrawing himself as far as possible from the world, and committing himself as closely as possible to God. He confessed that the world hated him, and he the world;[2] and that his own were hated by the world, or else they could not be his own. Joh. xv. 19.

By the term *world* is meant the whole system of living in the world, which prevailed before Christ; a system wholly opposed to God. For St. John bare witness that in the world there is nothing but *the lust of the flesh, and the lust of the eyes, and the pride of life.* And this Apostle often calls it *wicked*, affirming that *the whole world lieth in wickedness.* The more any hapless one sinks down into it, the more does he enslave himself to those evil spirits, whom St. Paul calls the *principalities of this darkness,* for most foul and destructive wickedness. Nor is there any other way of escape from it, than by being extricated through grace, and following Christ, who kept himself altogether above the

1 Jo. ii. 16.

Ib. v. 19.

Eph. vi. 12.

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[1] The rhythmical ending of this sentence in the Latin was perhaps due to a reminiscence of one or both of Virgil's lines:—"Progeniem parvam dulcesque revisere nidos," and "Patriamque revisit Pallenen" (Geor. i. 414; iv. 390). Hence I have ventured to give it this turn in the translation.

[2] Is the latter of these two statements fairly inferred from St. John xv. 19? Probably St. James iv. 4 was in Colet's mind as well. But we may trace in this, and other expressions, too much of that spirit of one of his favourite authors—St. Cyprian—against which a wise and just protest is made by Trench (*Notes on the Miracles*, 7th Ed. p. 102 *n.*)

world, and unspotted by its contact. Hence, the nearer you approach to him, the more you wash off the stains of the world. To be altogether cleansed, indeed, is not in your power, until you have reached Christ himself, and reproduced him also in yourself. But this, during our life here, must be confessed to be hard indeed, not to say impossible. I would not say *impossible;* for when God took human nature upon Him for our profit and instruction, it is not likely that he set before us a pattern of impossibility. To do so, would rather have been to repel the weak from life, than to win them to it. And to harbour any such thought of God, who *bowed the heavens and came down,* and who *commended his love* in the redemption of mankind, would be unspeakably wicked. Christ called His *yoke easy, and his burden light;*—a yoke that eases men, as we must own, and raises them by subjecting them to God, in whom is sweet and joyful liberty. Hence Jesus, when calling men to him, said: *Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest for your souls.*

Ps. xviii. 9.

Matt. xi. 30.

Ib. vv. 28, 29.

That Son of God, who alone knoweth the Father, taught us how to imitate the Father; bidding his disciples to be perfect, even as their Father in heaven. And of what kind that heavenly perfection is among men, Jesus Christ, the man from heaven, taught us in his own life; speaking therein, as with plainer tones, for men's instruction. This life it is the duty of all to copy with all their might, if they would be esteemed His in reality, and not in name alone. Towards it, as towards a common mark, set up for all, they must direct their lives; that, almost as if *shooting*[1] at life, if I may so speak, they may gain the life they aim at, which will be the measure of all. Moreover, just as each one here upon earth is nearer that mark or farther off, in just such degree will he be undoubtedly reckoned, for condemnation or for life. Wherefore Simeon, who had it

[1] Lat. *sagittantes.*—In the margin of the original, opposite this, is a slight sketch of a target, with several arrows approaching it.

revealed unto him that he should not see death, before he had seen the Christ, when he embraced in his arms, in the temple, that sign and pattern of human life, said to the Virgin Mary, His Mother: *Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against.* For there were very many who would not direct their course to that mark. But how will it fare with those who have entered on the contest, through the influence of grace, that they may try what by the help of that same grace they can attain, and may see which of them, in this race of life, can reach Christ himself, their life, and living prize? Suppose any one of these has striven and sought to be perfect. Then assuredly, according to the degree he has obtained,—provided only that he sought for a higher degree, if possible, and exerted himself unceasingly to reach a higher point, with unfailing sorrow for not being at the highest;—why then assuredly, I say, the good will of that man, and his struggle after what is better, to the utmost of his power, is so far acceptable with God, as to gain him both approval and recompense, in proportion to his desert.

Luke ii. 26.

Ib. ver. 34.

Now as to the theory of the absolute best, and the perfect type of life, let us observe what it was like in Christ; in order that we may be able, by contrast, to discern more clearly how anything differs from it.

When Christ came down from on high, to draw what lay in the depths, up to the region from whence he had come; when he came, only to return; when he descended, only to ascend; and, in fine, when the object of his ascension was only that many might ascend along with him, whom he might deliver, as a kingdom, to his Father;—what was it needful for him to do? It was needful for him, beyond doubt, to aim wholly at what was above; to make it his sole business here to point out the way to heaven—that way which he was the first to enter, and thus showed to others the manner of journeying along it:—that those who would might follow him, and ascend the hill, the *holy hill* of the Lord; there, with their leader also, to enjoy sweet repose after labours done. The whole life, in truth, of Jesus Christ

Ps. ii. 6.

on earth was nothing else than a continual ascending to heaven; its whole aim being there, and not here. For his soul was entirely devoted to God, with no care but for his Father's will to be done on earth, that as many as possible might make haste to depart hence and follow him. Therefore it was that he owned no one as kinsman or relation, save such as did the will of his Father. He would not listen to that woman in the company, who cried out, *Blessed is the womb that bare thee, and the paps which thou hast sucked;* but corrected her by saying, *Yea rather, blessed are they that hear the word of God, and keep it.* He was all affection, kindness, gentleness, mercy, patience of evils, endurance of wrongs. In his truthfulness, he shrank from the hollowness of popular applause, so as to command both men and devils not to publish abroad his mighty power. In his goodness, he was ever doing good even to the evil; that he might be like his heavenly Father, who *maketh his sun to rise on the just and on the unjust.*

Luke xi. 27, 28.

Matt. v. 45.

If, then, in all these things He imitated his Father who is on high, the continued practice of these virtues was nothing less than an ascending up on high to the Father. He had his body in complete obedience and subjection to his blessed soul. He had all his senses concentrated on things above; with no desire for anything below, save what sufficed for his barest wants. Not till after long fasts was he *an hungred;* not till after long watchings did he sleep. He abstained from all the gratifications of sense: a stranger to lust; a stranger to all those worldly things which are counted as fortune's goods. His eye was wholly single, and his *whole body,* therefore, *full of light.* Hence there neither was in Christ, nor can by any means be in his followers either, envy, wrath, hatred, emulation, strife, covetousness, ambition, contention, wrong, deceit, fraud, robbery, pride, contempt of God and man, self-conceit, gluttony, luxury, sloth, vanity, war, murder, anarchy;—all the rank harvest that a double and divided eye, bent on things below, is every day yielding in the world. And thus Christ, withdrawn from the world, withdrawn from the body, but drawn towards God and into God, had all the faculties of both soul and

Luke xi. 36.

body directed to that higher region, whither the ideal guide led the way.[1] He called together and drew along with himself as many as possible, to follow him with heedful steps, with face averted from the world and turned towards God, with eyes ever single and ever directed upwards.

Such is the guide that we have received for our journey to heaven: one who died to the world, rose again to God, ascended into heaven, sat down on the right hand of the Father, and maketh intercession for us. And doubtless, if we follow him not with all our might, so far as we are able, we shall never reach heaven. You must deny yourself completely, that you may assert God: you must die, that you may be born again: you must become a fool, that you may be wise: you must—I do not say, *be* bad and miserable, but *be esteemed* such by the bad and miserable in the world, that you may in due time prove good and happy. If, while departing from the world, you die not unto the world, you cannot live unto God. I mean, you cannot, when coming towards life, live unto life; unless, when departing from death, you die unto death. You must be crucified unto the world, that you may glory in God; and the world must be wholly crucified unto you, that God may be your glory. *For no man can serve two masters:* no one can go at the same moment upwards and downwards, unless he be torn and rent asunder. If you would go where absolute simplicity exists, you must needs be yourself altogether pure and simple. You must move in one direction only, and aim only at what is above; seeking for nothing from behind, save what is absolutely necessary for a slender bodily maintenance. And even this last concession must be made, not because you would willingly live here, but that you may not be disobedient to God, or seem, in weariness, to have thrown off that burden of the soul, your body. For, as St. Paul says, *the*

Matt. vi. 24.

Rom. viii. 20.

[1] Lat. *qua forma precessit dux.* So, a little later on, Colet speaks of Christ's "*form* of living." As he elsewhere explains it, a perfect object, or instrument, acts in exact accordance with the *form* that has been imparted to it. Thus a wheel rotates truly, if it has got the perfection of form. Hence this conception of the perfect conduct of Christ.

creature[1] *was made subject to vanity, not willingly, but by reason*
Eph. v. 29. *of him who hath subjected the same in hope.* And *no man* ought to *hate his own flesh*, but to discipline it, that along with the soul it may be able to merit immortality. He ought to endeavour to dispense with the world, for his soul's life, while in the world; that, when beyond the world, his body may have the soul for its own life. Of this truth and this way a notable example was set us by Christ, who is the very *truth*, and *way*, and *door* into heaven; that through his form of living, as through a door, we might enter into heaven. And this door will be opened to you, if you knock un-
Matt. vii. 7. ceasingly, in a burning love for Him. *Knock*, he saith, *and it shall be opened unto you.*

But, to come at length nearer the subject I began with, namely, to see what the difference was between *precept*, *counsel*, and *indulgence;*—we have just admitted that there has been set forth in Christ a certain *best*, and summit of perfection, for men upon earth. We must observe, accordingly, that, for the salvation of all, all alike are counselled to reform themselves to the state of Christ. Neither His preaching, nor the preaching of the Apostles after him, had any other object, than the reformation of the lives of all men
1 Cor. iv. 16. after his example. Hence St. Paul writes: *Be ye followers of me, as I am of Christ;* and *I would that all men were*
Ib. vii. 7. *even as I myself.* Force, indeed, is applied to none. But a counsel and precept is given to every one, that, if men wish to be saved, they should follow Christ their Saviour, so far as they are able, courageously and hopefully, in the way of life that He showed; that so, by following him, they may through him find entrance where he first entered. He who in no degree obeys this counsel and precept of God, cannot be reckoned among those that shall be saved. But of him who obeys it to the extent of his power, we may certainly hope that through God's mercy he will obtain salvation.

Now, faith in Christ, belief in His good tidings, love for

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[1] The word in the Vulgate, *creatura*, was frequently understood to mean *man*—the chief creature. See Erasmus's note on Rom. i. 20.

Him, an ardent desire for his manner of living, a firm expectation of what Christ promised his followers,—are things so essential for every one, that they who refuse them, as countless numbers have refused, are considered as absolutely refusing salvation. For such, there can be neither indulgence nor forgiveness. For they are refusing the Holy Spirit himself, who would quicken them; and whosoever sinneth against Him, *it shall not be forgiven him, neither in this world, neither in the world to come.* Faith, therefore, in the doctrine of Christ, and a loving imitation of his life, with an expectation of the end we are journeying to, must be found in every one of us who hopes ever to be saved. All, moreover, must needs yield a ready obedience to the men who give this counsel, and must be submissive to it. Well then, the counsel given to all alike is this, that all alike should be saved. And inasmuch as all who would be saved must under any circumstances attend to this counsel, which aims at what is best, and must needs perform with readiness what is so counselled, this necessity in the case has caused the name of *precept* to be specially applied to such counsel. Hence we may define *precept*, as a *counsel* necessary to be obeyed, if you would be saved. It admits of no plea of inability: if you have not the will, your weakness finds in it only condemnation. Matt. xii. 32.

Suppose now you have begun to believe the truth of Christ, and to love his goodness, and to look for what he has promised: what is required that you may proceed in the way of salvation thus begun, and penetrate more and more deeply into the very truth and goodness of Christ? What is needed that you may be made like Him, so far as can be, and become yourself also true and good, so as at length to possess the true goodness you look for, the object of your pursuit? In this ulterior progress towards Christian perfection, no one precise and general counsel, binding alike upon all, can possibly be given; on account of the variety among men, and the difference of their powers. For no counsel ought to be given that is beyond men's powers; but, in proportion to each one's strength and ability for the race, should be the counsel administered to him.

If he then, who thinks he has the power to obey the counsel so adapted to himself, does not obey it, he is undoubtedly reckoned unworthy of salvation; as being disobedient in a matter wherein he has the power of obeying. For a man is bound not only to begin, but also to proceed as far as he can, according to his ability; so that, if he has heard a counsel given him, which he deems that he can obey, that counsel for him at least is a *precept*, and he must needs obey it, if he would be saved. For every one must needs do the utmost he can, if he would obtain salvation. Wherefore in all cases where ability is admitted, counsel means the same as precept; since every one has the precept given him to do the very utmost he can, to be reckoned in the number of the saved. Even then, as St. Paul writes, our *sufferings are not worthy to be compared with the glory* that is to be. How far, indeed, each one's power goes, and how far he has strength for the best counsels, he best knows who is the receiver of the counsel in each case; for he is best acquainted with himself. Those who have begun to set forwards to the best, are all in general counselled to go on towards the best, because their individual powers are not known by the giver of the counsel. But if the counseller, whoever he be, had known and discerned the power for good that was in each, then he would have given special counsel, severally proportioned to them, according to his discrimination of the powers of endurance each one had. And this individual counsel would undoubtedly be a *precept;* to the one, I mean, able to obey it; and he would be completely bound to obey it. Otherwise, if he did less than he was able, he would be denied by God more than he wished, and would be found guilty of misusing his talent. For he would have failed, in his indolence, to use the powers given him for the greatest profit to himself; as he ought perforce to have done, if he had sought to pass for one who desired the best. This last is what a man is altogether bound to do, even though he is unable, through weakness, to attain to the best.

Rom. viii. 18.

One who knows not men's several abilities, and the gift of grace in each, sets forth a system of what is best, on the model of that best life which Christ led among all, and

counsels all in like terms to aspire, so far as they can, to the best. If any can obey this, then for him, as we must admit, the counsel becomes a precept; and he is inevitably bound to obey it. But if any one has not the power, for him it remains a counsel, which he is only compelled to obey so far as he can. Up to that point indeed he is compelled; and so far the counsel of what is best is a precept; not from an obligation actually to perform the best, but from an obligation to practise the nearest approach to it in his power. It is a duty and obligation binding on every one, in general terms, to wish and to do at all times what is best. But no one is actually compelled to perform more than he is able. And therefore that I may briefly define and distinguish counsel from precept, we may describe *counsel* as a determination of what is best, proposed to every one for him to obey, and to act in accordance with, so far as his power extends: while *precept* is a determination delivered to any particular person for his good, account being taken of his powers; and is such that, if one thinks he can by God's grace obey it, he is absolutely bound to obey it, at least if he would be saved.

Accordingly, by *counsel* is seen to be meant a *general precept* of what is best, which all are bound to wish for the power of obeying: by *precept* is meant a *particular counsel*, appropriate for each one individually, which he who has the power is absolutely bound to obey. Whence every precept is a counsel, but not every counsel a precept: since to do *well* to the extent of their power, which is a *precept*, is the duty of all; but to do what is *best*, which is a *counsel*, is not binding upon any one, unless he has the power. In one who gives *counsel*, there is a want of knowledge as to what men are able to do; in one who gives *precept*, there is that knowledge. And if, from being acquainted with any one's powers, you give counsel adapted to him, you then become a preceptor instead of a counseller, and your counsel becomes a precept. Since we are ignorant of men's powers, and their ability to obey, we counsel all to do what is best. When we have ascertained what each one can do (if this can be ascertained), we then enjoin it as a precept on him to do this exact amount, to the best of his power.

Every one is bound to begin well, in faith, hope and charity, and to make some progress, so far as he is able.—For this general *counsel* is also a general *precept* to every one.—Beyond that, a *counsel* is given you, to advance and attain to the best; and undoubtedly a *precept* is given you also, to go on and act without fail up to the limit of your ability;—a limit better known to yourself than to your counseller. And thus, in a general counsel to the best, each one has his own particular precept; so that, in what is set forth and counselled as the best, each must esteem that to be a precept for himself, which he, in a consciousness of his own powers—or rather of the grace of God in him—hopes to be able to do. The best is recommended to all by way of *counsel:* the attainment of the utmost each one can, and the nearest possible approach to Christ, as the best pattern here, is enjoined on each by way of *precept*. Every one knows what he can do: every one therefore knows, in a counsel for the best, what part of it is for himself a precept, when he sees how far he can obey the counsel. In fact every counsel, when it is for the best, appears to be a precept, since it contains in itself a precept for each one to some particular good. If you say that you cannot do what is best, then there is the precept for you to do as well as you can, being bound at the same time to wish for the best. Accordingly, whilst under an obligation to obey the counsel for what is best; you are only compelled to do so much as is directed by the precept adapted to your case. And thus we see that a counsel is a precept left undefined through want of knowledge; while a precept is a counsel made definite through the knowledge of what each one can do. Whence it follows that, in a teacher, counsel is safer than precept. On the other hand, for those who receive the counsel, precept is more profitable than counsel; in proportion as what a man can obey is more serviceable to him than what he cannot obey; even though what he cannot obey is in itself much better than what he can. But no one is bound to anything beyond his power; while at the same time he is bound on all occasions to wish for what is beyond his power, and to act, so far as he can, according to his wish.

And therefore, to sum up the matter, it is enjoined as a precept on every one, to do the utmost he can; but, inasmuch as it is not known what each one can do, the best is recommended to all in common, as a counsel. For, until each one's weakness be ascertained, we must suppose and hope for the best.

When however anyone is found to be unable, through deficiency of strength, to make any higher progress towards Christ,—to pass from this wicked world, and all the system of it, to Christ and to His system of living; provided only that he would fain be higher if he could, he is allowed to stand at such a point as best he can, out of pity for his weakness: and this permission is called an *indulgence*. Indulgence, then, is the being allowed to stand still at the point one has reached by his utmost efforts; supposing always that he is grieved at his inability to rise higher, and would do so if he could.[1] And in that drawing towards Christ which we all experience, *indulgence* is a relaxation yielded to each one, according to the requirements of his own weakness: an unwilling concession, that the one who cannot be wholly reformed in spirit to the system of Christ, may retain somewhat of the system of this world, in the good things of the body and of fortune. Now the tendency of such indulgence is downwards, and to continual relaxation. Hence it is given unwillingly; and the more it slackens the rein, the more unwillingly. Its intention is to stay the wish for anything more, and absolutely forbid any further relapse; lest you should fall back to such a distance from Christ, that no indulgence could there be granted you. For this indulgence, and, so to speak, concession of evil, goes a certain distance, only that a greater evil may not ensue. It is ready to allow a man to be for a little while in the world, and, as it were, to

[1] In his unpublished commentary on *Romans* (Parker MS. CCCLV), Colet illustrates this by another comparison. The line of extreme indulgence, which may neither be stretched nor broken, is as the circumference of a circle. Christ is the centre: the space between the two affording room for counsel. "Cogita circulum; cujus centrum Christus est ipsa bonitas, circumferentia minus bonum, ultra quod ipsum malum est: *etc.*"

dip his tail in the water,[1] if he cannot be wholly dry in the fiery element of the Spirit. This is a thing to be tolerated, not as being itself good, but evil; in order that such as cannot reach the height of goodness may be as little evil as possible. For it is the part of a wise manager, in furtherance of perfection in the world, not only to provide for all being as good as possible, but also to manage at the same time to have as few evils in existence as may be. Where he discerns a good will, and desire for what is best, he will allow a man for the present to be some degrees removed from that best, if for a time it be necessary. Because, in a case where the will for making better progress is good, and no cause but weakness exists for being far removed from perfection, there we ought not to abandon hope; but rather, by reason of our hope of better things, suffer indulgently something worse, which by God's grace may be drawn onwards to what is better:—supposing it always to be a case where there is the will and desire to arrive at perfection. For at whatever lower degree you pause, you ought to long for perfection, and be unwilling to stay at a lower level, with grief to think you cannot gain the highest. The reason is that, when all have a perfect pattern set before them, no one ought to choose for himself anything below that standard, as though satisfied with a lower grade, and willing to repose in it, with no disposition to cast about for anything further. Such conduct would be like that of him, who, when running with his competitors in a race-course towards a prize and goal, set before all alike, stops short of his own accord, before he has reached the end of the course. Such a one could under no circumstances have a share in the prize; supposing, of course, that in thus declining to run further he knew what he was about, and was aware of the goal he had to reach. But if a man has a wish and desire to go onwards, and stays behind through lack of strength and not of will, then does he find

[1] The picture of a heavy water-fowl, not able to do much more in the way of flying than brush along over the surface, might of itself make this expression clear. But see the note on p. 21 for the metaphorical sense in which the word *water* was used.

room for pity and indulgence. You may well bear with and comfort such a one in the position he has gained, and support him in it by such helps as you can; lest through overmuch weakness he relapse, and fall away from the degree of goodness attained. You will do well to keep him with anxious care in the place where he is, and apply the remedies needed by his disorder, of whatever sort it be; till at length, strengthened by grace, he is able to climb higher up the hill.

If this cannot be done—for *every man hath his proper gift, one after this manner, and another after that*;—then we must at any rate use all care and pains, that he may be so retained in the position reached by him in the way of salvation, as on no account to fall back to a lower one. The evil behind him, and *beneath* him, so to speak, from which he has but now departed, must be altogether forbidden him. He must be enjoined to hold fast the advantage he has gained in what is good. As to his being so far removed from perfection—if only it be against his will, had he the power to do otherwise; if his wish and desire is unceasingly for perfection; if he strives by fasting and prayer in season and out of season to be drawn nearer to Christ;—as to his being so far removed, I say, from the perfection of Christ, with such a disposition as this, not willingly, but with unwillingness and pain; indulgence should be shown him. Since it is his wish and longing above all things to be perfect, and since he is weary of his disease, and sighs for recovery and perfect health, we ought to give him wise and thoughtful and loving counsel, as to the means by which he may obtain this perfection. 1 Cor. vii. 7.

Thus, forbidding and commanding, indulging and counselling (four things which always go together), will the physician of the soul, so far as he can, and as God permits, seek the salvation of all those who have entered the way of salvation, and who are striving with all their efforts to be saved in Christ. For He is the very salvation and health of mankind;—a health that consists in a state of absolute purity from evil, both of mind and body; neither part sinking downwards in any degree through lower appetites,

but both together having upward aspirations, through an ardent desire for what is above; in such wise that, as the Epistle to the Romans has it: *As ye have yielded your members servants to uncleanness and to iniquity unto iniquity, even so now* ye may *yield your members servants to righteousness unto holiness.* All are bound to do this, who profess themselves to have died and risen again in Christ. They are bound to renounce entirely the world and all that is evil, and not to *yield* their *members,* henceforward, *as instruments of unrighteousness unto sin, but, as those that are alive from the dead,* to yield themselves wholly unto God, and their *members as instruments of righteousness unto God.* For by such means will they appear true, and righteous, and *anointed ones,*[1] in the sight of God; yea, even sons of God also, from the likeness of the Godhead that is in them; and will hereafter reign together with Christ, in the presence of their common Father in heaven.

Rom. vi. 19.

Ib. ver. 13.

It was to draw men thither, as many as might be, out of this world, that St. Paul laboured so abundantly. Led by his wise love of God and his neighbour, he strove to beget, increase, and preserve, a divine principle in men; and to make them perfect in Christ and God. He would fain have had all men to be even as he himself was. He bade all be followers of himself, as he was of Christ; that, with him for their leader, they might go onwards to Christ, and through the gate of simplicity, even Christ and his simple life, might enter the life eternal.

This gate, by our Saviour's own testimony, is very strait; and *many seek to enter in, and shall not be able.* The reason is, that they themselves are not contracted, nor aspire upwards, from the division, and multiplicity and *breadth* of this world (wherein is that *wide* and *broad way, that leadeth to destruction*), to simplicity and unity, and *straitness,* so to speak; that they may be able to enter. Now if you have not contracted yourself to absolute unity from this broad—*narrowness,* let us truly call it, not *spaciousness;* if you have not concentrated yourself to the

Luke xiii. 24.

Matt. vii. 13.

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[1] Lat. *quidam Christi.* See above, p. 6.

simplicity of Christ, to an undivided and godlike principle of life, so as in a manner to be straitened to unity, and able to go through the needle's eye which a camel cannot go through; unless, I say, you have become reduced to the single *point* of truth—a point that is amplest space, a straitness that is breadth, a subjection that is freedom; where to be straitened is to be at large, and to serve is to reign:—unless, I mean, you are wholly reformed, to the best of your power, after the pattern of Christ's lofty and simple way of life, putting on His condition, small and of no reputation upon earth, but great and honourable in heaven; yea, unless you have entered this gate, at once most strait and most spacious, which consists in a life of unity—you may for certain believe, that you cannot come to the Master of the House, and the treasures of your heavenly home. Matt. xix. 24.

Hence, as St. Luke relates, when one asked of Christ, *Are there few that be saved?* He answered not the question directly, but bade them *strive to enter in at the strait gate;* meaning by this, his own simple way of life, which he set as an ensample before all. And the inference from His words was, that he who strives not with all his might after this, cannot be among the saved. For even though you do not reach Christ, the gate of heaven, yet must you strive with all your might to do so, as far as you can, and make the farthest advance you can in that direction. And if you have but done your endeavour, you are not to be reckoned as outside the pale of God's mercy. You are able to do no more than is given you to do; you are bound to do no less. And the ability given you is not given for destruction, but for life; if only you use your gift to the best of your power, so as to follow willingly and cheerfully as far as you are led, and stand resolutely at the utmost point to which you have been drawn, never ceasing to ask, and wait, and hope for better things. Luke xiii. 23, 24.

If you have thus striven to enter in, you may hope that, by the grace of God, you will enter the strait gate; I mean, be saved through Christ, through that strict way of living He set forth, which is called *the strait gate.* For He walked in the path of truth, keeping far aloof from the broad way

of falsehood, and the well-trodden road of wickedness. Therein reigns guilt, and this world's iniquity;—say rather, is in abject bondage, to everlasting destruction. For to *reign* in this world means to be the *slave* of sin; and *the wages of sin is death:* but to depart therefrom as far as possible, and to enter a state of simplicity in Christ, is assuredly *the gift of God*, and *eternal life*. So to act, without great grace from God, no one indeed is able; because without His grace none can come to Him. He gives the ability; He assists the one so enabled; He perfects the one assisted; He *worketh in us both to will and to do of his good pleasure; He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that he may set him with princes, even with the princes of his people.* If you would come to Him, you must undoubtedly turn away from this world, and turn wholly to Him, striving wholly to reach that goal, aspiring after Him with all your powers. This endeavour to betake yourself to the kingdom of God, and to reign with Christ in His presence, is as a province allotted to you to conquer, that demands your utmost ability, and all the assistance you can raise from any quarter. For, as there can be no greater achievement for man, than to attain to that great God, in whom he can be made great; so assuredly, no effort is too much to be made by him, that he may accomplish so hard, so difficult a task. And therefore, in the spirit of the parable, recorded by St. Luke to have been spoken by Christ to the multitude, we must count the cost of such a building, that we be not a laughing-stock for beginning a work and leaving it unfinished. In view of such a war, we must measure our forces, and consider how powerful the enemy is with whom we have to fight. Our enemy is this present world, under the Devil's command, under the banner of iniquity; a world that Christ, in St. John, declares himself to have overcome. With this enemy, our bravest encounter is to fly; yea, fly to our very utmost: for all its efforts are to keep us, by feigned blandishments, within its reach; and so to charm us, as with Sirens' songs, while voyaging over this sea, that we may think no more on God, and our haven of rest. If you would pass safely by,

Rom. vi. 23.

Ps. cxiii. 7, 8.

Luke xiv. 28.

Joh. xvi. 33.

and so escape, you must stop up your ears, and turn your eyes utterly away from this false and fleeting world: you must give yourself up wholly to the course on which you have embarked, with looks and thoughts concentrated on the end you would attain, that at length you may prosperously reach the wished-for land, even *the land of the living.* For it, we must leave all things; riches, wealth, honours, friends, parents, aye, even our own selves, must be forsaken by us; so great is the price that must needs be paid for such a pearl as this, the very kingdom of heaven. And it was the will of our Saviour, Jesus Christ, that every one should reckon seriously with himself, how great that heavenly heritage is, and how great the price at which it is sold. For indeed it is of so great price, on the authority of Truth itself, and is sold at such a rate, that you must give all you possess in this world, even your own self, if you would have it to be yours. For what else can be the import of those words, recorded by St. Luke, of Christ that cannot lie? in which, after the parables about counting the cost, and waging war, he ends his teaching by saying, not merely to his disciples, but to the multitude as well: *So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.* What else, I say, can these words mean, but that you must give up all, to have that which in itself is your all; possessed of which, you can lack nothing? And hence we find a little earlier in St. Luke this saying of Christ: *If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple.* Therefore we must needs turn our face heavenwards, and follow the steps of Christ: for otherwise we shall not be numbered among them that are his. We must cast no backward look to our friends, save in so far as we wish to draw them with us, that they may share our happiness. For in truth they are no longer ours, beyond the degree in which they are united to us by the will of God. *Whosoever doeth the will of my Father,* said our Lord, *the same is my brother and sister.* Among those who are travelling towards

Ps. xxxvii. 13.

Luke xiv. 33.

Ib. 26, 27.

Matt. xii. 50.

God, no other relationship must be taken count of than that of being fellow-travellers; so that none but those who will be your companions in the upward journey to the heavenly Jerusalem, must be esteemed as blood-relations. As for father, and brethren, and other kinsmen, you will do your utmost to win them to be sharers with you in happiness, and link them to yourself in this new and heavenly relationship in God; in which whosoever among your companions shall prove himself greatest, he will be your nearest relation in true affinity and kindred. For in Christ all that is old in things like these must be abolished. *Old things are passed away,* says St. Paul, *behold, all things are become new.* When that woman of the company cried aloud to our Saviour, *Blessed is the womb that bare thee, and the paps which thou hast sucked,* He would not listen to her, but said: *Blessed are they that hear the word of God, and keep it.* He sought to turn men's eyes to other things; to keep them from looking, after human fashion, to what is beneath, and regarding earthly relationships; that by the divine grace they might look up to God, and His righteousness, and in it alone make all true kindred and happiness to consist.

2 Cor. v. 17.

Luke xi. 28.

But, that I may not be considered undutiful to parents, in arguing thus, and a loosener of the ties of affection between those whom nature has bound together, I maintain this: that it is no more in your power to love, than not to love, your kindred, unless along with you they be lovers of God. You can no more have knowledge of them, than be ignorant of them, unless along with you they are known of God, and dutifully know God in return. For the one who is born again in Christ recognises Him alone as his true Father; and, if a son in Him, you have no brethren but those who along with you are born again the sons of God. There is now no other relationship than brotherhood in God; and in it every other relationship and tie of kindred is bound up; a bond far truer and closer than what had before existed in the world, whether established by nature or human love. Where it prevails, there springs up a greater and more wide-embracing love and peace, than could ever have been brought about in the world by natural affection, or human craving;

for it is not restricted to a few, but shed abroad over all. Wherefore our Saviour, as St. John records, thus addressed his disciples: *My peace I give unto you; my peace I leave with you.* And to signify the excellence of this love and peace, he added: *not as the world giveth, give I unto you.* We may finish the sentence with—*but a far more excellent one;* even that *love shed abroad in our hearts by the Holy Ghost which is given unto us.* For there never lived the man, who loved even the most indulgent father or mother so exceedingly, and with such dutiful affection, as every true son of God loves one who is truly his brother in God. And therefore, when I say that you will neither know nor love your father after the flesh, save in so far as he is born anew as a brother to you in God, and is truly living along with you after God's ordinance, my meaning is, that your love for him then, as a brother in God, is far greater, and truer, and more intense, than it ever could be for him in the world, as a father.

Joh. xiv. 27.

Rom. v. 5.

Now if you maintain that the one who begot you should be acknowledged as a father, and specially beloved, even when both are now in God, I pray you mark this: that in this new regeneration, in which we are all by grace the sons of God, and brothers one of another, no one ought to call himself the son of any, but of that God alone, in whom *we cry Abba, Father.* For now *we walk not after the flesh,* but after God. And in Him, I again declare, however great be the love that prompts you, you cannot love a father, as such, more than you love him now as a brother; nor honour him more under the name of father, than you ought to do if you call him brother.[1] And under this appellation,

Rom. viii. 15.

[1] These principles are noticed in Erasmus's *Praise of Folly.* In speaking of some "affections of a middle nature," such as patriotism, filial obedience, and the like, he proceeds:—"To these the vulgar pay some respect, but the religious endeavour to supplant and eradicate [them] from the soul, except they can raise and sublimate them to the most refined pitch of virtue; so as to love or honor their parents, not barely under that character (for what did they do more than generate a body?) . . . . but as good men only, upon whom is imprinted the lively image of that divine nature, which they esteem as the chief and only

I take it, rather than under that of Father, it becomes you to show all love and honour to your earthly parent, if he has been born anew a son of God; that so the grand name of Father may be ascribed by all to God alone, as due reverence demands. For by Him we were begotten in happiness, that we might afterwards be still more happily begotten again; and of Him *the whole family in heaven and earth is named*. That this should be so, is plainly enjoined in St. Matthew's Gospel by the Teacher of Truth, when he said to his disciples: *And call no man your father upon the earth: for one is your father, which is in heaven.*

Matt. xxiii. 9.

But let me return at last, to come to the point whither all the preceding part of my discourse, rambling and diffuse as it is, has been tending; namely, to see what St. Paul's teaching is, both in the *counsel*, the *precept*, the *indulgence*, and the *prohibition*, which he gives to the Corinthians. Let me only premise, briefly and summarily, and dispatch in a few words, what I have been previously handling so much at length; I mean, the difference between the four things, *Counsel, Command, Indulgence, Prohibition*. Of these, the two latter have always something bad for their object; the two former something good. For you *counsel*, when advising that best course of conduct, which it is every one's duty to follow. You *command*, when you enjoin each individual to follow that particular amount of good which is within his power. You *indulge*, when through necessity, and against your will, you allow an evil in any one, which he is grieved at indeed, but through weakness cannot avoid. You *prohibit*, when you absolutely forbid his sinking below the evil so indulged, and relapsing, beyond the limits of indulgence, into sins that are doomed to death; sins for which there is no forgiveness, unless he rise again, and repent of having fallen.

Accordingly, in *counsel*, regard is had to what you ought to do, even if you are not able; in *prohibition*, to what you ought not to do, even if you be able; in *precept*, to the good

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good, beyond whom nothing deserves to be beloved, nothing desired."—Bp. Kennett's Translation, 8th ed., p. 162.

that each one is able to do; in *indulgence*, to the evil that each one is unable to avoid.

Strength is of God; weakness of ourselves. You have the power of going as far as you will towards evil; and this power is but powerlessness. You have the power, on the other hand, of going only so far towards the good, as you are drawn by it and follow its lead; and this is the beginning of power, and the way to greater. When grace so draws any one, it does not hurry him violently along, but leads him naturally and gently. Yea, with more gentleness and softness than Nature herself could do, it restores the object so drawn to freedom of will. For what is this but a good and constant inclination towards good alone? Our will has a natural disposition towards such freedom, but is altogether powerless to reach it, unless helped forward by the assistance of free grace. This was St. Paul's meaning, when he said: *to will is present with me; but how to perform I find not.* That is, there is a natural inclination of my mind towards freedom for good; but it escapes not to it out of its bondage to evil; nor is this desire of freedom fulfilled in any way through myself, but through grace, which *delivers me from the body of this death*, even the *grace of God*,[1] *through Jesus Christ our Lord.* Rom. vii. 18. Rom. vii. 24.

But now at last, after this explanation, or rather this interminable digression, let us come nearer home to St. Paul.

He had been asked by the Corinthians what those who professed Christ should do in regard to marriage. And in the first place he would have all to be like himself in this respect, and live single; that they might the more chastely and tranquilly serve God, who is chastity and tranquillity itself. For the Apostle would have every one, to the very utmost of his power, be as good as possible, and give himself up in all possible simplicity to one God in Christ. On which account he advises the unmarried, if one be a virgin, not to marry; and if a widow, not to marry again; that with more unity and simplicity they may devote themselves to

[1] This is the rendering of the Vulgate, for "I thank God, *etc.*"—See the note on p. 23 of the *Romans*.

God, for prayer and holiness. But though this was his wish, and his chief desire, as the best for all, yet, since he knew not in what direction, and to what degree of good, the special strength of each one availed, he dared not enjoin upon all an entire abstinence from marriage; lest, if tied up beyond endurance, men should break the bonds of law, and transgress the assigned limits.

Therefore he dealt indulgently with the Corinthians, and took count of their weakness. He suffered each one, without grudging, to marry, and take to himself one wife in lawful wedlock, as a remedy for his passion, if he felt that through weakness he could not live single; that he who could not refrain from all, might yet refrain from all but one; remembering that this one is allowed him, lest perchance his lustful propensities should break out into some more abominable outrage. And so, for the avoidance of evil, as far as possible, and for the preservation of all practicable good, he who cannot be in the first rank, is mercifully allowed to stand in the second; and to have one wife, if he cannot do without any. But beyond this step, no further descent is permitted. For one is enough, if we look to the real object, namely, the allaying a disorder: and even this one is not allowed, save for the cause of weakness, and (in St. Paul's language) *for incontinency*. Hence, in a case where that weakness is not felt, no use ought to be made of this licence to marry. Otherwise we should be foolishly and damnably acting the part of the sick man, of choice rather than necessity; and wishing, not to heal ourselves of a sickness, but to take uncalled for medicine, and be sick of our own accord instead of well. And what can possibly be more despicable, or more unworthy of a professing Christian, than this?

1 Cor. vii. 5.

Moreover, when in the married state, if it have been thus entered upon through the prompting of fleshly desire, and not by our own good will, we shall be sure to give ourselves the rein as little as possible with our partner, that we may ever seem to wish to live chastely rather than licentiously; and that wedlock may be for us, as it ought, a remedy for involuntary desire, not a house of call for self-sought gratification. Sure I am, therefore, that their conduct is to be abhorred, who

unite themselves in matrimony, purposely and avowedly, to satisfy therein their mutual lusts.[1] For whereas marriage ought to be chaste, so far as human weakness allows, they are shamefully and disgracefully turning it into harlotry.

Let every one here be on his guard against supposing, that St. Paul allows marriage for any other reason than the want of power to contain:—for which reason, indeed, he allows not only a first marriage, but a second also, and even a third, if desired. But, if there be no reason of this kind, then rest assured that not even a first marriage is allowed. For marriage has nothing good in itself, save in so far as it is a remedy for necessary evil. In this way, to be sure, it is good: when by the mutual succour it affords, it keeps married men from roaming at large, and wantoning among many women. It was useful, at its first beginning in days of old, for begetting offspring; that the world might be replenished by the manifold propagation of the human race. It contained also a sacramental principle, having respect to Christ and his bride the Church.—Christ was born of a Virgin, that Christians might be born of the Church, both Mother and Virgin. St. Paul says in his second Epistle: *I have espoused you to one husband, that I may present you as a chaste virgin to Christ.*—But now that the Bridegroom has come, and the truth of spiritual marriage is fulfilled, there is no longer any necessity for the married state to exist as a figure of that which was to come. Nor indeed is conjugal union required in Christendom for the increase of offspring; since our way of increase is not by generation, but by regeneration in God; being born, as St. John writes, *not of blood, nor of the will of the flesh, nor of the will of man, but of God.* And if all that were called to the faith had remained single, there would still have always been a surplus from heathendom, to supply

2 Cor. xi. 2.

Joh. i. 13.

[1] Opposite this passage, in the original, there is written in the margin:—"Hiero: com: hic, *Adulter est in suam uxorem amator ardentior.*"—The reference is to St. Jerome's Treatise *Adversus Jovinianum*, I. 49 (Migne's Ed. ii. §319); where the sentence is cited as a maxim of Xystus the Pythagorean:—"Unde et Xystus in sententiis, *Adulter est*, etc." The same maxim, under a slightly altered form, is quoted from Plutarch, in Jeremy Taylor's *Holy Living*, Ch. ii. § 3.

materials of grace to the Spirit of Christ; and the Church would have been inwardly purer, and would have cleaved as a chaster bride to Christ her spouse.[1]

Now if you ask, what would have been the result, supposing that the whole multitude of heathens had been converted to the worship of Christ; I answer that the result would then have been *that*, for the ultimate attainment of which our Saviour taught us to ask and pray daily,—even that the kingdom of God should come, and His will be done in earth as it is in heaven. There would have been done, moreover, in the whole world, that which St. Paul beseeches the Romans to do, when he prays them to *present their bodies a living sacrifice, holy, acceptable unto God*, obedient to reason; and to be themselves wholly *transformed by the renewing of their mind, that they may prove what is that good, and acceptable, and perfect, will of God*. And lastly, the result would then have been, that all mankind, holy alike in mind and body, would have come to an end in this state of sanctity, only to rise again at once to God, and live eternally. Than which end, what could have been happier for men, or more acceptable to God on their part? For He sent his Son to make perfect the world, and in that perfection to make an end, and *deliver up the kingdom to God, even the Father; when*, in St. Paul's words, *he shall have put down all rule and all authority and power, and shall have subdued all things unto himself and unto God. For he must reign* until he has done this, and until he has at last destroyed death itself, and made what is mortal and earthly become immortal and heavenly. And this will be done, *that God may be all in all;* that there may be the best end and consummation of all things, with the greatest mercy and blessedness for men to receive, and the least possible loss for them to sustain.

Rom. xii. 1, 2.

1 Cor. xv. 24-28.

Suppose, now, that there had been this speedy and prosperous termination to the foreign conquest of Christ, and to

[1] The same opinions, expressed in almost the same language, are found in the *De Sacramentis Ecclesiæ* (1867), pp. 73—78. "Materiam regenerationis satis suppeditasset paganitas, si in ea parte ecclesia omnino sterilis fuisset."—On this subject, more has been said in the Introduction.

the war declared by Him against that enemy of heaven and heavenly things, the world. Suppose it had thus fared with the warfare of the Apostles also, waged by them in the armour of righteousness, under the leadership of Christ, and under the standard of truth. Suppose, moreover, that there had been gained so great and successful a victory among mankind, that all the darkness of folly had been dispelled, and the cold of wickedness thawed, and men of every nation, disarmed of the weapons of their folly, had all been vanquished, subdued, and (in St. Paul's words) *brought into captivity to the obedience of Christ* and subjection of God. Imagine them to have surrendered themselves to this new Commander, and placed themselves wholly in their conqueror's power. Imagine them further to have received new armour, even the shining arms of faith and burning love to God; to have all bound themselves by taking the military oath, the sign of the Cross, under the command of Christ, to use all their endeavours for the good of their heavenly city; and then, strong and stable in hope, to have joyfully entered as comrades in the service of Christ. Let them have encountered those adversaries, from whom by the aid of God's grace they had escaped, with such success as to drive them utterly away;—I mean, all folly, and vain desire of lower things. Suppose them to have thus fought, and fled for refuge to God; suppose them to have mounted upwards, by faith and the love of God, and made such progress towards a heavenly manner of life, as to leave the world far behind them, with their bodily faculties concentrated in obedience to the soul, and the soul herself admitted to the sanctuary of the Spirit. Picture to yourself this as having taken place among all mankind, so that all alike, disentangled from the world, withdrawn from the perishable affections of the body, set free and at liberty, had come to long for nothing but God, and to do nothing in their life on earth but what was agreeable to God; having all faith in Christ, hope of things above, and love towards God and their neighbour; as though their *conversation were in heaven*, where *they neither marry nor are given in marriage*. Put the case, I say, that the preaching of Christ and his Apostles

Rom. x. 5.

Mark xii. 25.

had reached this happy result in the world at large, so that all men, becoming Christlike, had forthwith served God alone in holiness and chastity; and, as though made angels by regeneration, instead of men running riot in bodily lusts, had thenceforward lived a self-contained life of singleness upon earth. Suppose, I repeat once more, that they had thus died one by one, each in his own time, in pureness before God; and that the whole world had in this way decreased, unit by unit, and at last had come to an end:—suppose this had been the result, what end, I ask, could have been either more fitting or more desirable for the human race on earth, and for this mortal life and pilgrimage? But through man's weakness it has been brought about, and is being brought about every day, that our Saviour Jesus Christ delays his return to us, to put a final close to this world; and that the new creation in God continues to *groan, waiting for the adoption* of the sons of God. But *the Lord is not slack concerning his promise*, as St. Peter writes in his second Epistle, *but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.*

Rom. viii. 23.

2 Pet. iii. 9.

It was that weakness I spoke of, which extorted from God's indulgence the use of marriage, and of wives, as a remedy adapted to the disease; that those who were disordered with the heat of passion might resort to it in moderation. Still it ought to be the wish of every one, not to be afflicted with such a disease, but in masculine chastity to be made more like unto God, who is chastity itself. For it should be the aim of all our life and actions to exhibit in ourselves, as far as possible, the likeness of God; in such pure and constant simplicity; with such wise ordering of ourselves; in a word, with such finished perfection; that, with no weakness or laxity in all we do, with no baseness or folly, with no shortcomings or imperfection, we may resemble the angels during our life here on earth, in stedfastness, in beauty, and in love for the one God.

But, as God is merciful and indulgent, so also in that human hierarchy, the Church, is there mercy and toleration for the weak. Accordingly St. Paul allows marriage, and the rendering of due benevolence in marriage: he even

allows a second marriage, when the first is at an end, if sought for by those who have not the power to contain. And mark that all this indulgence is, as the Apostle himself says, for the avoidance of fornication, and by reason of men's incontinence. Supposing the power of continence to exist, then it would be far better and quieter for men themselves, and more pleasing to God, for the single not to marry; for the married to live chastely, and without nuptial intercourse even in their wedded state; and for the separated and widowed not to marry again.

But, as he says, *every man hath his proper gift, one after this manner, and another after that.*[1] The sum of the whole matter is this: both before marriage and after, Christian men and Christian women alike ought to strive with all their might after angelic chastity,[2] after a spiritual and masculine fertility, not so much of body as of spirit; that they may bring forth what is spiritual and unseen, rather than what is sensible. For in this latter function they have no superiority over the beasts, and are fallen far below God and the angelic life. 1 Cor. vii. 7.

Although, however, if it were possible, St. Paul would have in the Church of Christ neither marriage nor nuptial intercourse, yet he suffers not any dissolution of the bond between those who are married, even in the case where one of the two parties is a heathen, provided he or she be willing to remain with the believing partner. Because the worse may possibly be converted and reformed by the presence of the better; and, where both parties are believers, they mutually sustain one another in the service of God. But where either party is an unbeliever, unless he or she has the wish to remain, the other and believing partner is not bound to maintain the union. For they have no call to strife and wrangling. Where however there is a disposition to remain,

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[1] This is a text often quoted by Colet. In keeping with its tolerant spirit, he afterwards, as we are told, advised More to marry.—See Mr. Seebohm's *Oxford Reformers*, p. 464.

[2] If this expression is compared with that quoted from the Gale MS. O. 4. 44 (*Lectures on Romans*, p. 232), it may add to the evidence for identity of authorship.

St. Paul bids them both remain together; entertaining hopes that the unbelieving partner may be converted to God by the more faithful one. Where there is no disposition to live together, he suffers a divorce, from fear lest the believing partner should become perverted, in a course of wearying disputes.

With St. Paul, the measure of all things is the edification and increase of the Church of Christ in peace and love. It is his manner also, in doubtful affairs, always to have a good hope in the better cause. And this he does in reliance on the grace of Christ; that grace which works the increase and perfecting of the Church through the preaching of the Apostles, while the gracious influence of God descends on it from above, and the sun-like rays of Christ illumine men, in every place, and of every character and kind, to purification, enlightenment and perfection. Meantime, whilst the beneficent power of God's grace in Christ is working unity, order, and salvation among men, St. Paul would on no account have there to be any disturbance or wavering, so to speak, arising from disagreement of character; lest through men's unsteadiness the heavenly rays should be obstructed, and the work of God among men, even the building of his Church, be delayed. For as, when the sea is calm and placid, the rays of light make a deeper and stronger impression; so when men are tranquil, and far removed from agitation, the rays of divine grace that descend upon them, both diffuse themselves more widely, and work more efficaciously; for a speedier and more abundant return of gratitude on their part towards God.

Accordingly, seeing that among the Corinthians there were many varied and diverse characters; some being single, others married, some maidens, others widowed; and among these, some circumcised, others uncircumcised, some masters, others servants;—he recommends in general quiet and repose, wishing none to alter or disturb his condition, but every one so to walk as he has been called, in the character and quality in which he was called. For God has no respect of persons. One only person there is, indeed, wherein He takes pleasure, even the person of Christ; and

this He is fashioning out of every kind of persons without distinction, until at length the fulness of Christ be made perfect in it. Wherefore St. Paul, in his thoughtfulness, would have every one abide in that place, and continue in that condition, in which he was called. Be they Jews or Gentiles, masters or servants, married or unmarried, he would have them turn no downward looks to this difference of persons, which is a thing of no account; but all aspire obediently together towards the one person of Christ; that all the old diversity might be abolished in Him, and one new and simple and like form of Christ be put on by all. The end would then be that, in newness of person and renewal of spirit, they would meet together and be united in love; with no recollection ever after preserved of that previous dissimilarity, through which men differed widely and could not agree. Christ is the effacer of all that is old; the closer of that grovelling eye which regards only the inequalities of earth. He is the renewer of all men to a new form, like his own; their reconciler also to unity of spirit among themselves; their restorer, in fine, to God; and their perfecter. On which account we have to consider, not of what quality we are, but to what end we are called; not what we *were* when unlike, but what we *are*, with the prospect of being hereafter as one; looking upwards, and waiting for the Lord; doing what has to be done here, as not doing it, of necessity in each case, rather than of our own good will. For we ought to wish for nothing but our renewal, and perfecting in our Lord Jesus Christ; to whom be honour and glory for ever and ever.

CHAPTER VIII.

SOME of the Corinthians, who had been weaned from the worship of idols and images, were yet unable, new in the faith as they still were, altogether to despise the images to which they had been accustomed to offer sacrifice. In the minds of those in whom faith had not yet grown to maturity, there was a deep-seated prejudice, that made them deem it unlawful for them to taste of things offered in sacrifice to idols. Others however had so much greater knowledge, and so much more boldness in opinion, that they had no scruples about idol-meats, and had no hesitation in eating along with idolaters. Hence it came to pass, that weaker brethren felt themselves offended; being unable to satisfy themselves that this could be rightfully done by any one whatever. On which account they did not view, without offence, others doing that which they themselves could not do without conscientious scruples.

But the wise St. Paul, aware that the Corinthians did not agree very harmoniously, on account of the idol-meats, and knowing that the secret of the disorder was lack of charity;—without which nothing can be done correctly, and with which nothing can be done perversely;—tries to convince them, wise as they were in their own esteem, that their *knowledge* of One God was useless and dangerous, unless they also *loved* Him; and that in this love there is involved the love of our neighbour as well.

1 Cor. viii. 6. Thus much was matter of knowledge: that there was *one God, the Father, of whom were all things; and one Lord, by whom were all things.* It was matter of knowledge also, that images, and such objects as were called and believed by the gentiles to be gods and lords, were nothing; and moreover that the things offered to them received no defilement on *Ib. ver.* 1. that account. But yet *knowledge puffeth up; charity edifieth.* Every one's knowledge of God should be accompanied by love *Ib. ver.* 3. of Him. *If any man love God,* says St. Paul, *the same is*

known of him—that is, is approved of by Him. *He that loveth not*, writes St. John, *knoweth not God*. Wherefore St. Paul says: *If any man think that he knoweth anything, he knoweth nothing yet as he ought to know*. Otherwise his knowledge is not knowledge; even as St. John reasons in his Epistle: *No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us*. Love for God is manifested by love for our neighbour. But if you take no dutiful thought for your neighbour, you show yourself to have no love for God: and, if no love, then no knowledge of Him. Whence it follows that that knowledge is but foolishness, which takes not charitable thought for our neighbour.

1 Joh. iv. 8. 1 Cor. viii. 2. 1 Joh. iv. 12.

Accordingly, it is the wish and teaching of St. Paul, that those among the Corinthians who thought that they had free power in any matters, should have knowledge indeed, but yet so as to show that they took count of the weakness of their brethren in Christ. He would have them please themselves, without at the same time displeasing others: and, in a word, so please God through charity, as to be able to please both themselves and others. Knowledge is hateful to the weak, and power intolerable; but kindness is ever welcome and beloved. Act therefore at all times according to your knowledge; with this proviso, that you show yourself no less kindly than knowing. In our actions we must always take account, not of what we ourselves have the power to do, but what others are able to bear. We should measure what we do, not by our own knowledge or power, but by charity and love of our neighbour: and this, especially in things unessential, such as meat and drink; touching which, *neither, if we eat, are we the better; neither, if we eat not, are we the worse*. For it is not meat that commendeth a man to God, but love of his neighbour, and care taken on principle not to offend any one by his over-confidence. You are bound to have mercy on your neighbour, as you hope that Christ may have mercy on you. He is a fellow-member of Christ; and it is not for you to shock his conscience by your boldness, but rather to abstain from all things, than commit such a crime. *If meat make my brother to offend*, says St. Paul,

Ecclus. i. 25. 1 Cor. viii. 8. 1 Cor. viii. 13.

I will eat no flesh while the world standeth, lest I make my brother to offend.

The conclusion is: no matter how great our knowledge may be, it is worthless without the love of God. And this love is made apparent in the love of our neighbour; by our loving him as we would be loved, and not offending him, as we would not be offended.

CHAPTER IX.

ST. PAUL would have the Corinthians be followers of him, as he was of Christ, and be ever of opinion that they had power and liberty to do only what was profitable to the Church in Christ; I mean, to the increase and stability of it. What was contrary thereto, though it might chance to be lawful in the abstract, was by no means allowable. A thoughtful man has regard, not only to what is lawful in itself, and in the abstract, but also to what is such in every place, and at every time, and with every person. For that which is abstractedly lawful, is frequently unlawful owing to some adverse circumstances. The end should be the measure of all things. Now the end of Christianity is the growth and establishment of the Church of Christ; and if you do all with reference to this end, in charity, you cannot go wrong. Therefore settle it with yourself that so much alone is lawful, and so much alone in your power to do, as may be of service to the increase and stability of the Church.

St. Paul was free, as being an Apostle, and that too the Apostle of the Corinthians. But yet he judged that what was lawful in the abstract was not lawful for him among the Corinthians; lest he should be abusing his power, which was not for the destruction, but for the construction, of the Church. Accordingly, he would neither live of the gospel, nor take about with him ministering women;[1] although by

2 Cor. xiii. 10.

[1] It may be thought an argument against the identity of authorship, of this Commentary and that found in the Gale Manuscript (O. 4. 44) in Trin. Coll. Cambridge, that the writer of the latter interprets this expres-

the law of Christ, and the example of the other Apostles, it was allowable for him to do so. But, careful, as he was bound to be, for the profit of Christ and of the gospel, he refrained from things lawful, when he saw that it was not lawful to use them, lest he should put a stumbling-block in the way of Christ's gospel. For, in this race and Christian contest under Jesus Christ, we must abstain from all things that may hinder our attainment of the prize. Runners in the race *may* indeed freely eat; but if they would obtain the prize, they may not. All things must be done in the interest and advantage of the Church, and of our brother's welfare, and of charity. And if you follow this rule, whether in doing anything or leaving it undone, you cannot sin. *Let every one of you,* writes St. Paul to the Romans, *please his neighbour for his good to edification. For even Christ pleased not himself.* And St. Paul, the follower of Christ, wished only for that which he knew to be useful to others. *He was made all things to all men,* that he might gain all.

Rom. xv. 2, 3.

1 Cor. ix. 22.

The Corinthians, therefore, after the example of St. Paul, ought not so much to regard what they themselves could do, as what their companions could bear. They should judge that whatever might in any way be unprofitable to the brethren, was on no account lawful. As for St. Paul, he purposely refrained from doing that which he had the power to do, both in leading about ministering women, and also in receiving a maintenance for the gospel, through fear lest the attainment of his end, even the increase of the gospel, might be hindered. For he had made up his mind that to this end all things should be directed with the utmost care. And had he failed to do so, he would not have preached the gospel in purity and lawfulness; since the gospel dispensation has no reward or glory, unless it be administered willingly and considerately, with a refraining from all things that might bar its course.

As in the race-course, so in this race that we run towards eternal life, we must wholly abstain from everything that might baffle or retard the gospel. Otherwise there is a risk

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sion differently. "Paulus . . . habuit potestatem edendi et bibendi, et circumducendi *uxorem Christianam*." Yet the same variation is noted in Tertullian:—see Bp. Kaye's *Tertullian* (1845), p. 341.

lest the preacher himself, even in the mystery of the gospel, should perish as an unprofitable servant. *All this,* says the Apostle, *I do for the gospel's sake, that I might be partaker thereof.* And he would not have been partaker thereof, if he had not done all that was in his power to do. Hence there follows, a little after: *But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway.* It is not what we ourselves wish, but what may profit others, that we must ever be anxious to do; and it is not by any means the cravings of the body, that we must strive to gratify, but the longing of the soul. In a word, the aim of all our endeavours ought to be, not to do just what we have the power of doing, but, as the first consideration, what may be serviceable to the Church of Christ. We ought always to think that that alone is lawful, which is useful to the Church, and the salvation of men in Christ. Whatever is opposed thereto, shun as a rock at sea, while voyaging to the haven of everlasting rest. If you believe in Christ, if you hope in God, if you do all in brotherly love, having your eyes fixed stedfastly on the end—which end is Christ, and the growth and completion of man's salvation in him—if, I say, you aim at that, with all faith, hope, and charity, and to that direct your course, you cannot err. The which you will do, bravely and constantly, if you turn away from the world, from the body, and from yourself; and, in poverty, chastity, and humility, be wholly turned to God; seeking to be rich, and prolific, and exalted in Him alone, through Jesus Christ our Lord.

1 Cor. ix. 23.

Ib. ver. 27.

Propositions extracted from the foregoing.

Do not at all times what you yourself have the power to do, but what may be useful to others.

You have no knowledge, unless it be accompanied with love for others.

You are neither wise nor powerful, unless at the same time kind and affectionate towards the brethren.

In kindness, and in doing good to others in Christ, lies all our wisdom and power.

You can imitate God no otherwise than by mercifully doing good.

Our wisdom consists in an imitation of God, springing from love.

So much only is allowed you, in the exercise of your liberty, as may be useful to others and to the Church.

All things must be measured by their end, and by the profit of the Church in Christ.

He saves himself, who perishes in the saving of the Church. He increases himself, who is lessened in the Church's enlargement. *He that loseth his life shall find it.*

All that you do must be done willingly and considerately. Otherwise you will meet with no reward.

Advance cautiously, and beware of all hindrances, *that you may obtain.*

He who does not everything in his power, will be as far as possible from obtaining.

That only is lawful which is profitable for the Church.

Consider that you can lawfully do, only that which helps you to run more swiftly the race towards eternal life.

You have not only to run, but also so to run that you may obtain.

This obtaining consists in a struggle by every means to reach the end, and in keeping aloof from all hindrances.

Imitate God in kindness and dutiful affection. Seek the salvation of men in Christ. Show an example of poverty, chastity, and humility in yourself. Be accommodating to others, and draw them, whoever they be, to take pattern by you. Increase the Church; seek the glory of God in Christ; and you will be safe.

CHAPTER X.

FROM the Eighth Chapter, beginning *Now as touching things offered unto idols,* on to the sentence *Be ye followers of me, even as I also am of Christ,* one topic is continuously treated of. That is, the correction of those Corinthians who, in reliance on a spirit of confidence they had, rashly did whatever in their want of thoughtfulness they imagined themselves able to do without danger, especially in the matter of eating idol-meats along with idolaters; to which they were led, partly by familiar habit, partly by the pleasures of the feast itself. This breach of duty they sought to justify on the plea of *conscience,*[1] and of their opinion being that it was right to do so, as knowing that an idol was nothing in the world, and on the ground of their liberty in Christ. They would maintain that they were not doing anything else than they had the power to do, in virtue of the wisdom and liberty they had gained in Christ;—*knowing nothing yet as they ought to know,* nor being as yet wise in Christ; seeing that the force of habit and the love of feasting so prevailed upon them, that they took no count either of charity towards their neighbour, or of their holy fellowship in Christ.

1 Cor. xi. 1.

1 Cor. viii. 7.

1 Cor. viii. 2.

It is St. Paul's task, accordingly, to recall them to the pure and sincere fellowship of Christ; to teach them moreover to be, as far as possible, kindly, dutiful, courteous, and compassionate; to lead them to entertain in all things a loving and stedfast regard for every poor, weak brother in Christ, so as not wantonly to offend him through presumption, or any opinion of their own wisdom. And, with this object, he endeavours to convince them of three things instrumental to his purpose:—first, that in Christ there is no wisdom, unless it be united to charity; for in Him, beyond doubt, only to act charitably is to be wise: secondly,

[1] Or rather, *consciousness:* i. e.. on the plea that they were perfectly conscious of the real nature of the idol.

that what is useful to the Church is alone lawful, and that each one's power is limited by the profit of others: thirdly, that there is no pure and undefiled communion in Christ—I mean, of his flesh and of his blood, so as to be united with him,—where there is communication with idolaters. Not that an idol, or an image, is anything; or that those sacrificial feasts convey any defilement. The real point at issue is the worship of devils;[1] for it is to these that pagan nations offer sacrifice. And with them, those who are brethren together in the Lord[2] cannot mingle; unless they would be thought to have separated from Christ, and to be in some degree worshippers of devils along with them.

As bearing, therefore, on this part of his task, the restoration of that communion, which ought to be as simple and holy as possible in Christ, St. Paul relates what great losses befel the chosen people, on account of their sins and transgressions, under the shadows of the Old Testament, and under the Mosaic types of the great and true mystery which is in Christ. For when Moses would have kept them within a typical figure of the Church, they broke loose and wandered away into idolatry and adultery, disbelief and dissension.

Now if those Jews, among whom man's new birth in Christ, of water and the Holy Ghost, was only prefigured by the sea and the cloud; among whom also the manna, and water that flowed from the smitten rock, were but types of the very body and blood of Christ, by which Christians are fed that they may grow into one body:—if those Jews, I say, who had thus been organized on a fixed plan,[3] to furnish types of our great mysteries, suffered for their sins,

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[1] Peile, in his note on 1 Cor. x. 19, has fully stated the objections to this translation of *dæmonia*. But as it is retained in the Revised Version of Five Clergymen, and defended by Wordsworth, I have not thought it right to change it.

[2] There is an antithesis, in the Latin, between "gentes *demonicæ*" and "fratres *dominici*," which it seems impossible to convey in English.

[3] Colet uses very similar language in the *Hierarchies*, to express the symbolic nature of the Jewish Dispensation:—"Ut Judei illi corporibus suis et actionibus *ratione quadam compositis* se exercuerunt, ita *etc.*"—p. 169.

how much should men fear to sin who are in the Lord, and who have been established in the truth itself! How afraid the Corinthians should be of their being any idolatry, or uncleanness, or unbelief, or disturbance, in their conduct; lest they should feel a far greater and more real chastisement for their transgressions in a far greater and more real matter! For the Corinthians were prone to these vices, and readily fell away into idolatry, adultery, disbelief, and murmuring. But St. Paul, by way of protest, leaves with them this maxim, which he would have them thoroughly believe: namely, that with whomsoever a man voluntarily partakes, with the same is he a companion and fellow-worshipper; and that if the Corinthians voluntarily mingled with idolaters and took part in their feasts, they could not be worshippers of God in Christ. For whoever is in Him, must be wholly in Him; must savour wholly of Christ; must neither know nor do anything but what befits the simplicity and purity of Christ's spirit within him. *Ye cannot,* says St. Paul, *drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils.*

1 Cor. x. 21.

We ought to emulate and copy the example of Christ: for we are not stronger than He; nay, in Him alone are we strong. And therefore we ought not to attempt anything without him, without whom we are weak. Christ himself used not his own power, save in so far as he might profit men, for whose salvation he died. *He pleased not himself,* writes St. Paul to the Romans. And this is the meaning of the Apostle's question, *Do we emulate the Lord,*[1] in going about without restraint to the entertainments of the gentiles, and dealing unmercifully with our brothers? It is as though he said: In so doing we are certainly not emulating the Lord; but in self-reliance, as though we were stronger than He, are attempting something of ourselves. The teaching of Christ is plainly this: that nothing is lawful but what is pro-

Rom. xv. 3.

1 Cor. x. 22.

[1] Colet appears to have been misled by the word *æmulamur* in the Vulgate, which does not convey the true sense. Beza, indeed, condemns it as used "barbare et inepte in hac quidem notione;" the true meaning being "provoke to anger." This is one of two or three instances in which Colet's independence in interpreting would seem to have led him wrong.

fitable for the Church; that there is no wisdom disjoined from Christian love; nay, that this love is itself man's finished and perfect wisdom.

By such arguments St. Paul teaches the Corinthians to keep themselves holy and undefiled in the fellowship of Christ; to do all things lovingly and affectionately; and to think that nothing they do is according to the mind of Christ, unless it be accompanied by the greatest possible advantage to all men, and the least possible offence to any.

But let us now see what striking propositions and maxims can be extracted from this fresh Chapter. They are as follows:—

1.—The new birth of the elect in Christ, and also their nourishment to life everlasting, even the body and blood of Christ, were foreshadowed under Moses in these two things:—the sea and the cloud, which are the water and the Holy Spirit; and the manna and the stream flowing from the rock, which are the flesh and blood of Christ. For Christ is that Rock; who, when unshaken in suffering, and smitten upon the cross, poured forth his life-giving blood to quench our thirst for evermore.

2.—Those who are called to greater things, are pursued by heavier chastisements if they prove defaulters.

3.—In Moses we may see the shadows of both rewards and punishments.

4.—As those who are marching on to Christ have severer trials, being soldiers chosen for warfare, so have they also greater defences in Christ, and greater strength for resistance. *He will with the temptation also make a way to escape, that ye may be able to bear it.* 1 Cor. x. 13.

In the blessed cup and the broken bread there is a saving communication of the very body and blood of Jesus Christ itself, which is received in common by many, that they may be one in it. For they, being many, are united in this participation of the one, and in their new formation after that same pattern; in this at least being *conformed* to Christ, and being themselves in Him. This is the meaning of the ex-

Ib. ver. 17. pression: *We being many are one bread and one body;*—all of us, that is, who partake of the one bread and the one cup. That is the one nourishment on which we are fed, distributed to the whole society as to one body; that all men, being nourished by the one, may be one in that whereby they are nourished; not themselves assimilating the nourishment, but being transformed by it, as by the stronger, into itself. For herein is the very secret of our conformity and union; in that Christ, though received in common by different persons, passes not into their differing nature. They who communicate are not stronger than He who is communicated; but the different ones, being formed anew to oneness by the stronger Christ, succeed in passing into the very being on whom they feed.

Perhaps the expression of St. Paul quoted above[1] may not inaptly harmonize, in its condensed language, with this sense, as well as be opposed to it. I mean the question: *Do we emulate the Lord? are we stronger than he?* For at the table of the Lord the case is this, that the communicants of Christ are transformed into Him; whereas, at the table of devils, they either change the devils into themselves, or are changed into the devils. If they boastfully declare that they so change them, then are they *emulating the Lord*, in attempting to do what belongs to Him. It remains therefore that they are changed into the devils; being men that have no strength without Christ, and are easily conquered. And thus, at the table of devils, these men who are not *stronger than the Lord*, become themselves devilish.

1 Cor. x. 22.

In whatsoever any one communicates, of the same nature he becomes.

From this passage we may also draw the conclusion, that those who are consecrated to God in Christ, so as to banquet on Christ, ought to resort only to the table where Christ is served. Now this table, laid with the manifold dishes and food of Christ, is Holy Scripture; in every part of which is the relish and the solid food of life-giving Christ. The Old Testament, as St. Paul explains it in his Epistle to the

Rom. xi. 9.

[1] See above, p. 106.

Romans, was called a *table* by David, when he said: *Let their table be made a snare unto them.* But there the dishes are shut up and covered, and all is under seal as well.[1] In the New Testament we have the covers laid aside, and the feast of truth set open and displayed, and are invited to partake of it. It is opened by that President of the banquet,[2] who, through his servant Moses, furnished his table sumptuously at the first with covered dishes, and was there Himself as *the ruler of the feast*, but unseen. He also it was, who afterwards removed the covers, and gave Himself, even the very Truth, to be feasted on in abundance by the chosen guests. Ps. lxix. 22. Joh. ii. 9.

Therefore we ought to banquet with Christ alone, at the choice table of the Scriptures; and to feast most plentifully with him in the New Testament, wherein the water of Moses has been turned into wine[3] by Christ himself. At other tables, even the books of heathen authors, in which there is nothing that savours of Christ, nothing that does not savour of the Devil;—at those tables, I say, no Christian assuredly ought to sit, unless he chooses to be thought a guest of the

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[1] In the margin of Colet's manuscript, opposite these words, is a rough sketch with the pen of two round, flat, dishes; one covered, as if by a similar dish inverted, and labelled *vetus:* the other open, and labelled *novum.* This might stand as an illustration of the old distich, prefixed as a motto to a recent learned *Introduction to the Apostolic Epistles:*—

"In vetere Testamento novum latet,
In novo Testamento vetus patet."

In his MS. Commentary on *Romans*, in the Parker Collection, Colet makes a curious application of the truth that the Old Testament is fully and fairly opened out in the New. It is this:—that the Wills, or last Testaments of men, ought to meet with a like treatment among Christians; having their true meaning fully and candidly elicited by those who are charged with granting administration of them. He would even have the proper authorities "addere, diminuere, immutare, ut ratio et bilanx charitatis exposcit."—fol. 110. The whole passage is very striking.

[2] Colet uses the word *architriclinus* just below, but here translates it correctly by *Magister convivii.* The variety in the wording of the Authorised Version ("Governor" and "Ruler" of the feast) is not due to any corresponding variety in the original.

[3] This beautiful figure is found in Bernard, and other ancient commentators on the Wedding at Cana.—See the passages quoted by Archbishop Trench (*Notes on the Miracles*, 7th Ed. p. 117).

Devil rather than of the Lord.[1] Such as are the pastures, such are the kine; and as a man feeds, so does he grow. If we seek to feed on the wisdom of the heathens, which is devilish, not Christian, we lose the principles of our Lord. For no one takes food at their tables, that is, their books,[2] unless from either doubting or despising the Scriptures; and each of these is a wicked and profane thing, and an abominable tempting of God.

Now if any should say, as is often said, that to read heathen authors is of assistance for the right understanding of Holy Writ, let them reflect whether the very fact of such reliance being placed upon them, does not make them a chief obstacle to such understanding. For, in so acting, you distrust your power of understanding the Scriptures by grace alone, and prayer, and by the help of Christ, and of faith; but think you can do so through the means and assistance of heathens. To such men it might well be said that *the things which the Gentiles sacrifice, they sacrifice to devils, and not to God;* and that those devotees of Gentile books *cannot drink the cup of the Lord, and the cup of devils; cannot be partakers of the Lord's table, and of the table of devils.* Those books alone ought to be read, in which there is a salutary flavour of Christ; in which Christ is set forth for us to feast upon. Those books in which Christ is not found, are but a table of devils. Do not become readers of philosophers, companions of devils. In the choice and well-stored table of Holy Scripture all things are contained that belong to the truth. And doubt not that the mind which craves for anything to feed on beyond the truth, is in an unhealthy state, and is devoid of Christ. The truth, moreover, is understood by grace; grace is procured by our prayers being heard; our prayers

1 Cor. x. 20, 21.

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[1] On Colet's opinions respecting the study of heathen authors, more has been said in the Introduction.

[2] This allegorical use of the word "table" often occurs, as in the *Prædicatio Goliæ*:—

"Mensa quæ proponitur signat lectionem."

See also the Extract from Bishop Longland's Sermon on Prov. ix. 1, 2 (Wisdom furnishing her table), quoted at p. 106 n. of the *Hierarchies*.

are heard, when whetted by devotion and strengthened by fasting. To have recourse to other means is mere infatuation.

We may shape these propositions also from the present Chapter:—

1.—What is profitable in the Church is alone lawful.

2.—Every one in the Church is bound to seek another's advantage, not his own. This is Christian love—towards others, not towards ourselves. Charity *seeketh not her own.* And St. Paul says in this place: *Let no man seek his own, but every man another's wealth.* The ruin of the Church consists in each one's seeking his own private advantage, more than in anything else. The profit of all is found abundantly, even though not sought for, in making the profit of others the chief consideration. 1 Cor. xiii. 5; x. 24.

3.—There is no distinction among meats. In all things we must be considerate for those with whom we live. Offence must be avoided. Thanks must be given. All things are to be done to the glory of God. The glory of God consists in the goodness of the Church in Christ.

CHAPTER XI.

God.
Christ.
The man, uncovered, the image and glory of God.
The woman, covered, the glory of the man, created for the man's sake, formed from the man; whose hair is her ornament.

IT is a most fitting principle, and one that ought to be kept in fixed and established usage, at any rate in the Church of Christ, for learners to obey their teachers, and for those who listen to a master's precepts to comply with them promptly, and without dispute of any kind. For otherwise order will be disturbed, and anarchy arise. On this account

St. Paul, when about to ordain and appoint some matters in the Corinthian Church in a better way than had been customary with them, wishing to secure an entire observance of his ordinances, thus writes, to induce them the more readily to obey:—*I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you;*— that is, quietly, and without contention. And a little after, when he had taught both sexes a lesson as to what was becoming in church; he adds, that they may obey without reluctance, *But if any man seem to be contentious, we have no such custom, neither the church of God*:—for the Church is peaceable, and beautiful in its order; the lower rendering due obedience to the higher.

1 Cor. xi. 2.

Ib. ver. 16.

Now what St. Paul is teaching the Corinthians, is a lesson as to what is decent and becoming in the way of dress, in either sex, when in church: namely, that in the Christian assembly, consisting of men and women, the latter should have their heads covered, the former theirs uncovered; whether praying or prophesying. And in the endeavour to assign a reason why the woman should be covered in church, he says that she was *of the man*, and *for the man*, and *the glory of the man*, and that long hair became her. He shows that nature itself prompts women to let their hair grow; and that our customs ought to imitate nature, the best mistress. Women ought purposely to cover that which nature would have covered.

1 Cor. xi. 7-9.

Although St. Paul keeps to another topic, and uses some circumlocution in his way of speaking, as though affecting not to see what he really saw, it would still seem to be his wish, by this formal reasoning, to put down and suppress what he had especially noted in the Corinthian women, namely, the pride they took in their heads of hair. He would induce them to muffle up their heads,[1] so as not to

[1] The phrase thus rendered (*obvolutis capitibus*) receives illustration from the note of Gerard Listrius to a passage in the *Moriæ Encomium* (Ed. 1515, leaf q. vers.); where he says that the Paris Doctors wore so many lappets about their heads, that they could scarcely unmuffle themselves:—"quorum capita tot fasciis sunt obvoluta, ut vix possint evolvere sese."

display their tresses;—a matter in which the female mind is readily disposed to vanity, and a kind of allurement, moreover, by which the young are readily captivated.[1]

But this he is intentionally silent about, for reasons known to himself. He rests his case on the ground of what is respectable and becoming in attire. He would have it to be a token of subjection in women; whom nature designs to be subject to their husbands, as the body is to the head. The veil, he implies, is an emblem of that subjection. The man, as the head of the woman, has the precedence; being *the image and glory of God*. And so, as compared with the woman, he ought to be unveiled, that he may be seen to be the superior, not the inferior.

Though at the same time, all in the Church are female, so to speak, and in the relation of a body, towards Christ, our Divine Head. All are subject to Him. Nay, even Jesus Christ himself, in so far as He is man, is subject to God. All moreover are veiled, not with a material veil, the sign of obedience and subjection, but with that which is symbolized by the veil, even obedience itself, the true veil of the mind. God alone, from whom are all things, and who is above all, is absolute MALE, and unveiled. He ruleth over all, and to Him all things are subject. In His sight all beings must have the veil of obedience on the head of their mind; even Jesus himself, in so far as he is man: whilst before Jesus, again, men must be shrouded by the veil of obedience and subjection; and, when before men, women. But in the present passage, St. Paul, in dealing with a custom that deserved attention, as raising the question of what was becoming in an assembly of men and women, points out the superiority of the man, and the subjection of the woman, as shown in the matter of head-dress; and teaches authoritatively that women should be covered in church, men uncovered. For this would be a token that women were in subjection to men, not men to women.

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[1] From Latimer's *Last Sermon before King Edward the Sixth*, it would seem as if there was as much need of such precepts in London then, as in Corinth fifteen hundred years before.—See Latimer's *Sermons* (Parker Society), p. 253.

1 Cor. xi. 5. We must observe here, that although St. Paul says, *every woman that prayeth or prophesieth with her head uncovered*—and the rest, he does not imply by these words that it is the office of women to prophesy in church. For later on in *Ib. ver.* 34, 35. this same Epistle he bids them be silent in church. *Let your women,* he says, *keep silence in the churches; for it is not permitted unto them to speak. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church.* By *prophesying* in the former passage is meant teaching and interpreting the Scriptures, and the revelations of God. And this is proper for men alone, at least in a church where men are. In a church of women there is nothing to hinder women from prophesying; since all holy women, dedicated to God, are fit to take the lead.[1] But, for the present, St. Paul purposely confines himself to the subject of covering and veiling the head; intending afterwards to speak more definitely, in the proper place, about praying and *prophesying*,—that is, *enunciating*, through the Spirit, the real meaning, and truth, and different senses of anything. Here it is the veil, afterwards silence, that is directed and enjoined for women.

1 Cor. xi. 17. *Now in this that I declare unto you, &c.*—Heresies serve to show who can stand the proof. In times of division and backsliding we see who are constant in the truth. It

[1] In the Latin of this passage, I cannot feel sure whether Colet meant to say that all *sanctæ moniales* were *viragines*, or that all *moniales viragines* were *sanctæ*. I have taken the former view, expanding the sentence a little, to bring out what I think to be the meaning. The word *virago*, which is only found once in the Bible (Gen. ii. 23), is rendered in our Version simply "woman," but means rather more. "Heroine" partly answers to it; but we have no exact equivalent. Faber seems to have had the same thought in his mind as Colet, when he asks:—"Sed nunquid Priscilla et multæ *sanctæ mulieres* etiam publicæ institutionis curam acceperunt?"—*Comment.* (1512). f. 128. Hence, as I take it, Colet meant to say, that, in an assembly of women, all such *moniales* as Euodia and Syntyche (for example) were *viragines*, "leading women," fitted to conduct the service.

is wonderful to observe how to the good all things—even evils themselves—are good; and how, in keeping with God's goodness, good springs up out of the very midst of evil. What is there so deadly as heresy and schism? Yet at the same time what is there that so plainly manifests the union among good men, and their constancy in the truth? Therefore the Apostle says: *There must be heresies, that they which are approved may be made manifest.* There must be evils also, that the good may appear. Gold is tried by fire; and truth remains consistent, and is brought out more clearly, even in the very jaws[1] of falsehood. The weak fall away, separating and relapsing through want of vigour. Healthy vigour lies in truth, and truth is strong in unity. The light of truth shines brightly, and is good and kindly for all. It can neither be overpowered, nor extinguished, nor dimmed. For the consolation of the true and approved among the Corinthians, St. Paul shows how good may come to them out of false heresies; in the way, namely, of a strict examination and proving of themselves, to see who is true and sincere and sound in the soundness of Christ. Even the most violent winds only overthrow those trees, whose roots are not fixed deeply and firmly enough in the ground. Our ground, our foundation, our rock and stedfastness, is Jesus Christ.

1 Cor. xi. 19.

The Lord's Supper consists in the breaking of the bread, and distribution of His own most holy body; also in the drinking of His blood along with the bread, whereby the new compact and covenant of God with men has been preserved. For all things are consecrated and ratified by the blood of sacred victims. By the redeeming and sanctifying blood of the Lamb that was slain, even the spotless Christ, God's new covenant and testament with the redeemed and sanctified unto Him is consecrated. The effect whereof is that, if we serve God through Christ and in Christ, in imitation of Him, then by virtue of this agreement and compact,

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[1] Lat. *in faucibus*.—This is the plain reading in the Emmanuel Coll. MS. But in the original one it looks more like *in facibus*, "amid the broken lights" of falsehood.

confirmed by the blood of Christ, we shall be joint-partakers also of the glory of Jesus Christ. Otherwise the compact is void.

There is contained in this Supper of the Lord, and in this eating of the bread and drinking of the cup, a commemoration, and showing forth, and representation of the death of Christ. For there is a breaking of His body, and a pouring out, so to speak, of His blood. But this breaking and pouring out is in order that the elect may feed on that sacred victim; and that, as Christ dies in them, so they may live again in Him; that they may have Jesus wholly in themselves, and be wholly and entirely in Him. The end of it is that we may be incorporated and made one body with Him, by partaking together of His uniting and life-giving body. For in His own Supper, our Lord imparts Himself wholly to us, that He may transform us wholly into Himself, and make us members together with Him; that so there may be one BODY, so to speak, consisting of Himself as the head, and its proper members, wholly possessing and possessed by God. And this He does, not only in regard of our souls, by the communication of His divinity; but also in regard of our bodies, by the communication of His body; that we may grow together into one BODY in Him. In this way does HE, that is, the Church, feed on HIMSELF; nor is the Church nourished by any other food than by Christ Himself; all in Him being priests, and sacrificing and feasting together on the same holy Victim; the Church itself, assuredly none other than CHRIST himself, being nourished and sustained on CHRIST'S own self to eternal life.

Jesus Christ was sacrificed and offered and put to death for us, that we might feed on that sacrifice until His coming; and that, so feeding, we might call to mind His dying for us. In this way we are partakers of His death, that we may live in Him; and partakers also of His life, that, being now dead in Him, we may live again from the dead in Him. We are now in the Temple, that we may all feed on the sacred Victim, and all be partakers of the altar of God, yea, of God Himself, offered upon the altar of the cross; that we may be crucified together with Him, and in Him, and be offered as

sacrifices well-pleasing unto God. Thus it comes also that to sup with the Lord is to die with Him. To the sons of Zebedee He said: *Are ye able to drink of the cup that I shall drink of?* And He called His own death *a cup*, when He prayed: *Let this cup pass from me.* Even so St. Paul: *Ye cannot drink the cup of the Lord, and the cup of devils;*— that is, ye cannot die in Christ, and live with devils. Christ gave to His own His body, which was delivered up for them, and would have them partake of it, in remembrance of His death. He would have them do so worthily, moreover, that they be not guilty of the Lord's death. If they eat unworthily, they are murderers of Christ. If they eat worthily, they themselves live in His death; and by dying together in Him, live in Him. Their worthiness consists in innocence; in being innocent even as Christ is innocent; that by eating together in innocence, they may show forth the death of the all-innocent Jesus. But the wicked, in like manner with Judas, are *guilty of the body and blood of* the Lord. For they are murderers of Christ's body; instead of being made alive in Him, by dying together in Him, that they may be quickened, and may distinguish and *discern the Lord's body.* To the healthy, it is strong and solid food; to the sick through sin, whether of mind or body, it is death. *For this cause*, says the Apostle, *many are weak and sickly among you, and many sleep.*

Matt. xx. 22. *Ib.* xxvi. 39. 1 Cor. x. 21. 1 Cor. xi. 27. *Ib. ver.* 30.

The Lord afflicts and chastens those who abuse his benefits. Truly therefore ought each one to chastise, correct, examine, test, and prove his own self; that he may deserve praise of God and not chastisement. Let every one make trial whether he is a follower of Christ, before partaking of Him, lest that food, unendurable to a sinner, should be his death. This is the Apostle's injunction: *Let a man examine himself, and so let him eat of that bread, and drink of that cup. He that eateth and drinketh unworthily, eateth and drinketh judgment to himself.* By unity, concord, and charity among the members—that is, among innocent men in Christ, the society is made worthy to participate together in Christ.

Ib. 28, 29.

The disciples did eat of Jesus, when about to die; themselves also being about to die in Him, that, when He should

come, they might rise again along with Him. The same sacrament is taken by all believers in succession; all looking to die together in Him, that they may rise again with Him at His coming.

CHAPTER XII.

ST. Paul now discourses *concerning spiritual gifts*, and the faculties that are in men from God's Holy Spirit; concerning their origin, operation, and end. His object is to teach the Corinthians what manner of men they now are, by virtue of the Spirit in Christ, and for what purpose they were made spiritual.

He first lays down this weighty decision, that all who confess and believe in Christ are alike spiritual, and possess the Spirit, and are in the Spirit. For otherwise they would not be Christians; since Christians, as such, have in Christ, through the Spirit of God both a new being, and a work wholly spiritual. Just as to be without Christ is to be without the Spirit of God, so to be in the Spirit of God is to be in Jesus Christ; from whom the Spirit of God flows forth upon all alike, that they may be spiritual in Him. To the Romans St. Paul writes: *If any man have not the spirit of Christ, he is none of his.* And in the Second Epistle to the Corinthians we read: *Henceforth know we no man after the flesh.* For, whatever a man is, he must cease to be, when in Christ, and must yield himself to the Spirit of God; living now not *after the flesh*, that is, the old human nature, but after the Spirit. Thus, in the Epistle to the Romans: *If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.* And again: *Ye are not in the flesh, but in the Spirit.* By *flesh*, St. Paul almost always means the whole human nature; whose knowledge is death, and whose wisdom is at enmity with God. So, in the Second Epistle to the Corinthians he writes: *If one died for all, then were all dead. And Christ died for all, that they which live should not henceforth live unto themselves*—that is, unto men, *but unto him which died for them*—that is, unto God, in the Spirit of God. *There-*

Rom. viii. 9.

2 Cor. v. 16.

Rom. viii. 13.

Ib. ver. 9.

2 Cor. v. 14-17.

fore, if there be a new creature—by the whole man being turned to the Spirit, *old things are passed away; behold all things are become new*, through men's renewal by the Spirit of Christ, that they may be entirely new in Him. And therefore, when St. Paul is asserting, in this passage, that all are spiritual, who are in Christ and confess Him, he writes: *No man can say that Jesus is the Lord, but by the Holy Ghost*—making him spiritual. 1 Cor. xii. 3.

This then is first taken as an acknowledged truth, that all the faithful in Christ are in the Spirit of God; in order to have their being, knowledge, and actions, all spiritual in Him; and that man's call to Christ is nothing else than his being withdrawn from the falsehood of men, and being led to the truth of the Spirit. And afterwards, in due order, the Apostle discusses the rise and progress, the powers and faculties, the operation and end, of God's Spirit among men in Christ; teaching briefly these three things:—first, that there is an outpouring of the Spirit; secondly, that in this manifold outpouring there is a gradual decrease; thirdly, that in this gradual decrease there is compensation. On these points I will enlarge more fully by and bye, as I follow the mind of St. Paul. Meanwhile, let us study for a moment the text itself, or rather the unravelled threads [1] of the text.

God	Operations.
Lord	Administrations.
Spirit	Gifts.
God	Heat of love.
Jesus Christ	Light of faith.
Holy Ghost	Unity of hope.
Angels.	
Men, a little lower than the Angels.	
The weak, the foolish, the wicked.	

	1 Cor. xii. 8-10.	1 Cor. xii. 28.	
One Spirit	speaketh in one man the word of wisdom	Apostles	Seraphim
	speaketh in another the word of knowledge	Prophets	Cherubim
	in another giveth faith and trust in God	Teachers	Thrones
	driveth away diseases and restoreth health	Healing	Dominations
	worketh mighty works and miracles	Miracles	Virtues
	prophesieth	Helps	Powers
	giveth discernment of spirits	Governments	Princedoms
	speaketh with divers tongues	Diversities of tongues	Archangels
	interpreteth divine utterances	Interpretations of utterances [2]	Angels

*** All these things are due to the Spirit Himself alone, [and man has no share in them, or reward for them] if he have not charity.

[1] Lat. *textum ipsum vel retextum.*

[2] This ninth clause is in the Vulgate only, not in the Greek or

The Spirit of God *bloweth where it listeth*, and so far, and
1 Cor. xii. 11. long, as it listeth. In men who are in Christ, *all these things worketh that one and the self-same Spirit, dividing to every man severally as he will;* that all may be quickened by the Spirit, and all may think and do something in Christ, likely
Ib. ver. 7. to profit the whole Church, whose head is Christ. For *the manifestation of the Spirit is given to every man to profit withal;* with a view, namely, to what is serviceable and edifying for the Church. This is the end of God's Spirit, and whatever tends not to it, is not of the Spirit. Neither do men of their own disposition seek what is profitable in the Church, but the Spirit of God in men. For in truth, poor, weak men have not of themselves either the word of wisdom, or the word of knowledge, or faith and trust in God revealed in Christ, or the power of restoring health either of mind or body. Nor do they of themselves display miracles and supernatural works of God, or prophecy and foretell, or interpret divine prophecies and oracles, or discern and put a difference between spirits, by judging which is good and which is bad, or employ divers tongues, or rightly interpret unknown languages. Men of themselves are powerless, and foolish, and bad, and, in a word, speechless infants. But even in them, when called by grace to the all-powerful, all-wise, all-good Jesus Christ, the very Word and Utterance
1 Cor. xii. 11. of God, *all these worketh that one and the self-same Spirit, dividing to every man severally as he will.* And the result is that some have a wonder-working power in Christ, others a clear knowledge, others kindness of action, others the gift of divers tongues, others the gift of interpreting the sublime utterances of God in the prophets, others the power of themselves uttering forth the sublime truths of God.

In power, in wisdom, in goodness, in action, in speech, in efficacy, in multitude, in variety, in order, in beauty, in kindness of will and deed, in word and truth, in instruction and doctrine, in the purification, illumination and perfection of men in Christ, in the construction and completion of that

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English. It seems wanted, to balance the parallel one in ver. 10; but Erasmus thinks it was probably added by some postillator.

Christ in God which is the Church,—is the business and exercise and operation of the Spirit of God in men. They that are in the Spirit will utterly mortify the deeds of the flesh, that is, all works proceeding from the authority, or foresight, or will of man; such as David, in the Spirit, calls man's *inventions*, and often expresses abhorrence of. *Reward them*, he says, *according to their deeds, and according to the wickedness of their own inventions.* And again: *So I gave them up unto their own hearts' lusts, and let them follow their own imaginations.* In another Psalm: *Thou punishedst their own inventions.* So again: *They provoked him to anger with their own inventions, and the plague was great among them.* And once more: *The Lord knoweth the thoughts of man, that they are but vain.* Ps. xxviii. 4. Ps. lxxxi. 13. Ps. xcix. 8. Ps. cvi. 29. Ps. xciv. 11.

Man of himself, with all his weakness, folly, and wickedness, his words, and actions, and achievements;—in short, all that belongs absolutely and essentially to man; who has nothing but what is weak, foolish, evil, vain, lost, and naught; whose power is weakness, his wisdom folly, his will maliciousness, his acting an undoing, his accomplishment destruction;—all, I say, that goes to make up man is condemned with one voice and one judgment of the Spirit, throughout the entire Holy Scriptures of God. And therefore, alike in men's religion and politics, in their institutions and laws, in their life and customs, in their arts and pursuits, in their games and occupations, both of mind and body; whether undertaken for the acquirement of riches or wisdom; in all their decrees and enactments; there was nothing but vanity, frustration and emptiness. In truth, nothing really *is*, but the Spirit, and what comes from the Spirit in Jesus Christ our Lord. Virtue, wisdom, kindness, good works, prophecy, truthful speech, instruction, learning, acknowledgment of God, confession of Christ, imitation of Jesus, departure from the world, life in the Spirit, health *in the bowels of Jesus Christ*,[1] constant work in Him according to the measure of the Spirit; faith, hope, charity, goodness to Phil. i. 8.

[1] "*Viscera* vocat affectum animi. Addidit *Jesu Christi*, ut declaret hunc affectum esse pietatis, non humanum."—Erasmus, *Annot. in loco.*

others; purification, illumination and perfection; poverty, chastity, fastings, vows, sacrifices, prayers, renewal in the Spirit from day to day; the being *changed from glory to glory by the Spirit of the Lord;* the *desire to depart and to be with Christ;* immortality, eternity, happiness, rest in the blessed Jesus in heaven;—these are the things that really exist among men, and every one really *is*, in proportion as he is in them. And the less he is in them, whoever he be, the less existence has he in himself also. Nor in sooth ought any one to desire a longer life upon earth, save to the end that he may be raised to a higher level in them by the Spirit of God. He ought not to seek for the things pertaining to this life, except in order that he may live for another life, a life already begun by him in Christ; and may live no longer according to the desires of the flesh, and the appetites of man.

2 Cor. iii. 18.
Phil. i. 23.

This higher life, begun in Christ, being spiritual and heavenly, needs but few of the things of earth; and is sustained with ease, and on a little. For whoever is in Christ, is as a spirit, and is more nourished and supported by heavenly things to eternal life, than by earthly things to death. On which account, the things that belong to earth, and to this present time, and this *evil day* (as St. Paul calls it), will be sought for by him only where necessary; and that too as sparingly as possible, and against his will, and as though he sought them not; that he may be seen to have no wish to live contentedly here, but only to be living here, in order to a fuller life elsewhere. He will barely keep the breath of life in him here, that in the higher spirit he may aspire wholly, with full and deep-drawn breathings, towards God in Jesus Christ; who is Himself in man, not man essentially in Him.

Eph. vi. 13.

1 Cor. vii. 31.

I know not whether to laugh with Democritus, or weep with Heraclitus,[1] at the vain and profitless pursuits of men in this

[1] In days when *The Dance of Death* and *The Ship of Fools* were so popular, this mixed feeling must have been unusually prevalent. One slight token of it appears in the use of figures labelled with the names of these two philosophers for initial letters.

world; ever following with the utmost eagerness what is trivial, perishable, and ephemeral; unconscious that they are being drawn to everlasting death, along with the objects whose lead they follow.

It was to recall men from this wayward and wandering course, and bring them back to the way of truth, to the path of life, to the road which leads to eternity, that Jesus Christ appeared among them. He is Truth itself, and very Life and Immortality. He commanded men to follow him; treading the road before them, and leaving footprints visible, by which they could travel behind him, without losing their way, to heaven. And those whom Jesus called to this journey, and to heavenly life, He united together with Himself, their Head, by diffusing the influence of His Spirit equally through all; that they might be as members, mutually depending on one another in beautiful order; and, together with Christ in God, might form one fair and godlike body. The soul of this body, and, if I may use the Greek term of Aristotle, its *entelechy*[1]—that is, the perfection and completeness of its action, is God Himself, the Holy Trinity; and is present in full measure in the Head, *for in Him dwelleth all the fulness of the Godhead bodily.* Col. ii. 9. From the Head it is imparted to the several members in order, according to the will of God; *who,* as St. Paul writes, *hath set the members every one of them in the body, as it hath pleased him.* 1 Cor. xii. 18. God imparts to them, I say, his own divinity, that they may be with him in Christ; may be wise, and good, and doers of something useful and godlike in the body; that so they may be fellow-workers with God in this world, for overcoming its evil ways. In this, Jesus Christ

[1] See the *De Anima*, II. 1. This is one of the most celebrated of the new terms coined by Aristotle, and one of the most difficult to express in another language. According to Brucker (iv. p. 28), Hermolaus Barbarus was driven to such a pitch of desperation over it, as to invoke the aid of necromancy to help him. "Principle of energy," as opposed to energy in operation, or "dormant activity," may perhaps be as exact renderings as any. But Colet's "completeness" is a true equivalent of the word, from one point of view.—See a clear account of it in Donaldson's *Lit. of Ancient Greece*, I. p. 123, and W. Archer Butler's *Lectures*, II. p. 393.

showed himself our guide; that we, even the whole Church, being joined to Jesus as the body to its head, might be his servants and subordinates in the work; knowing that this very service is in truth lordship in the Lord of glory.

The governing principle, and wisdom, of the whole Church is in Jesus Christ as in a citadel. And so long as the Church submits to it, it is in health and beauty, and able to achieve something useful. But if the opposite befal; if any human reason, method, or ambition, presumptuously break loose and transgress the bounds marked out by the Spirit of God; then indeed is everything in God's Church in woful disorder, and agitated by unseemly disturbance. And this very result has come to pass in our own day, because men have fallen away from the Spirit of God, to their own principles, their own passions, and desires. When, on the other hand, the Spirit keeps all things in itself, preserving every member in its own proper order, and so tempering together all the human members in the Church, as for all to derive their whole vigour, and sensation, and action from the Spirit; then does the Church exhibit a fair beauty and form in God; then is she all sound and healthy, full of life and strength, and with a complexion of heavenly radiance. At such a time
Gal. ii. 20. every member can truly say: *I live; yet not I, but Christ liveth in me.* For Christ is very Life, in the life of God. In Him, the human nature is drawn upwards and sustained by God, as by a loadstone.[1] And that same Godhead, magnet-

[1] Colet employs the same comparison in his short unpublished treatise *De compositione sancti corporis Christi mystici.* What makes it more to his purpose, in this and the succeeding passage, is that it was a subject of dispute in what way the attractive power of the loadstone exists. How was the apparently voluntary movement of the needle towards the magnet to be reconciled with the maxim, *quod movetur, ab alio movetur?* Porphyry had given one answer, which would accord very well with the use made of the comparison in the text; namely, that the loadstone gives a *soul* to the iron, whereby its natural heaviness is lightened:—"Lapis herculeus suæ vires animæ ferro proximus contribuit, quo fit ut ferrum cum lapidis spiritu recurrens gravitatem suam attollat" (*De Abstinent.*, ed. Fogerolles, 1620, p. 424). It is possible that the wonderful extension of naval enterprise under Columbus, Vesputius, and others, about this period, had excited fresh interest in the

like, sustains on high the rest of men, that are partakers of the same lot with Christ, drawing them together and uniting them with Jesus as fellow-members:—men of iron nature, so to speak, and of themselves ready to fall back to earth, if deserted by the Spirit of God.

On that precious stone, therefore, and strong rock, that heavenly and divine loadstone, the whole Church is poised and rests. High above the vale of this world's misery, it stands forth in Christ on a hill that cannot be hid; seeing above it the sky and the glittering stars, seeing beneath it the earth, with the dwellers thereon in gloom and darkness. There, meantime, between earth and heaven, on the heights of Christ's lofty mountain, stands the Church; breathing the pure and vital air of the Spirit of God, and seeing men daily journeying towards it, in the strength of the same Christ, and in the purification of themselves by the divine fire[1]: men who, when they have at length become thoroughly simple, pure, and *one* in it, are then made clear and luminous by the light of the divine sun, and are perfected by the crowning love of God in Christ, in heaven. This is the end of our faith, and of men's hope in Christ, and of charity; that we should be *changed into the same image from glory to glory, even as by the Spirit of the Lord.* 2 Cor. iii. 18.

Jesus Christ came into the world to support the angels,[2] for its purification, illumination and perfection. Those whom He first purified, illumined, and perfected in his own perfection, making them, as it were, angels and spirits, that they might labour, while yet men, along with the angels in the amelioration of the world;—those men, I say, he called for the time the *salt of the earth*, and *light of the world*, from their work of purifying and enlightening. These are the Apostles, the first ones in the Church, revolving in the

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mariner's compass, and consequently in the magnetic properties on which it depended.

[1] See note above, p. 30.

[2] So in the *Hierarchies* (p. 28) Colet says, that the work of making men like God "was long assayed in vain by the angels, the unfitness of mankind being an obstacle; till there came to their aid the mighty Angel, the *messenger of the great counsel*, as Isaiah calls him, Jesus Christ."

spacious firmament of Christ, and moving in the wide and far-reaching orbit of Christian love; mighty in power, surpassing in light, marvellous in goodness. These are as orbs and heavenly bodies in the all-embracing expanse of Jesus Christ, rolling on in their office of quickening the world to life. Through every region of it they sought to run their course, and dart forth upon all the earth the rays of the celestial Sun, Jesus Christ; that so there might arise springtide after its winter, and the day of Christ after its night, and all things be green and bright again. This is what David says concerning them: *The heavens declare the glory of God,* and pour down the light of preaching beneath the Sun of truth; and *their sound is gone out into all lands, and their words into the ends of the world.* In the firmament, they encompass all things. And this firmament is Jesus Christ, who *sheweth God's handywork.* Under them, and ordained by them, are lesser orbs and narrower heavens, that encompass man's earth; and under these again in order the sphere is contracted down to the very lowest. Yet still they are all, even the very earth herself, orbs; framed in a round and perfect figure.[1]

Ps. xix. 1.

Ib. ver. 4.

Thus, in the new, Christian universe, there is none that has not a round and perfect and heavenly form and figure in Christ. And though some be more limited and lower in sphere than others, yet this prevents them not from being placed, by way of compensation, on a level with the greatest and loftiest, in respect of their being equally necessary in the constitution of the world, and of the Christian commonwealth.

This Christian world, founded and organized in detail out

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[1] This notion of the circle being the "perfect figure," in which therefore the heavenly bodies must needs move, was for many generations one of the chief impediments to discoveries in astronomy. How it hampered Kepler, in finding the ellipse, is well known. "My first error," he says, "was, that the path of a planet is a perfect circle; an opinion which was a more mischievous thief of my time, in proportion as it was supported by the authority of all philosophers, and apparently agreeable to metaphysics."—Quoted by Whewell: *History of the Inductive Sciences,* 1. p. 424.

of the perfect in God, corresponds in each particular to the other, and physical, world; having God for its head, and earthly men for its feet. *The heaven of heavens is His throne, and the earth His footstool.* These latter are the men who will be condemned, and be trodden under foot by the lowest of the Church. As God created the world, so he new-created mankind; that thus, by the Creator himself, there might be founded a new world, consisting of men. And in this are found parts that will answer severally to the parts of the other. To God the Father there corresponds God the Word; for by the Word this new system of the human world is new-created and fashioned. To the angelic spirits correspond men, in the highest degree spiritualized in the Word. To the heavenly orbs, those in order who are less spiritual. To fire, in turn, and air, and water you may compare other men of still lower degree; imagining some to be of an earthy nature, others watery, others aërial, and others again, fiery. Isai. lxvi. 1.

Or, with still more ingenuity and truth, you may conceive of the spiritual world as consisting of nine orders of angels, answering to the nine spheres, revolving in perfect bliss within their spiritual circumference and firmament, even God, that they may attain to His repose and happiness. Among which, the first order is that of the Seraphim, as it were a ninth sphere; the second, that of the Cherubim, as an eighth sphere; the third, corresponding to the seventh one, or Saturn's; the fourth, to that of Jupiter, the sixth; the fifth, to that of Mars, the fifth; the sixth, to that of the Sun, or fourth; the seventh, to that of Mercury, the third; the eighth, to that of Venus, the second; and the ninth, to that of the Moon, the first in order.[1]

[1] A note is but scanty space for explaining what Censorinus says (*De Die natali*, c. xiii.) can hardly be contained in a volume.—As Colet elsewhere quotes Macrobius, we have not far to seek for one authority, at least, in whose pages he may have studied this doctrine of the harmony of the Spheres. It will be noticed, that, in the text, the common order of Venus and Mercury is transposed. With this exception, the series is the same as in the *Somnium Scipionis*, up to the eighth sphere. That is to say, beginning with the Earth (with its envelopes of cloudy air and

Order in the Spiritual World.		Order in the Natural World.	
Jesus Christ	God . . .	Tenth Sphere, God of the heavenly orbs .	First sublunary region, God of the elements.
Men of the First Order .	Seraphim .	Ninth, ...	Ninth region, Fiery.
„ Second Order.	Cherubim .	Eighth, of the Stars .	Eighth, less Fiery.
„ Third Order .	Thrones . .	Seventh, of Saturn .	Seventh, inclining to Fiery.
„ Fourth Order.	Dominations	Sixth, of Jupiter . .	Sixth, Aerial.
„ Fifth Order .	Virtues . .	Fifth, of Mars . . .	Fifth, Watery, and inclining to Aerial.
„ Sixth Order .	Powers . .	Fourth, of the Sun .	Fourth, more Watery.
„ Seventh Order	Princedoms .	Third, of Mercury .	Third, still less Earthy, and in some degree Watery.
„ Eighth Order.	Archangels .	Second, of Venus . .	Second, less Earthy.
„ Ninth Order .	Angels . .	First, of the Moon .	First, absolutely Earthy.

Within those spiritual orbits, and heavens revolving round their centre, God,[1] are included the nine orbits of the hea-

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fiery æther), as a fixed central point, and counting the Moon as the first revolving planet, we ascend in regular order to Saturn, the seventh and most distant. Beyond their seven orbits, was the octave, the firmament of the fixed stars; which in its apparent diurnal revolution was as a hollow sphere encompassing all. This was Cicero's extreme limit, his "cælestis, extimus, qui reliquos omnes complectitur, summus ille Deus, arcens et continens omnia." To account for the ninth and tenth spheres of mediæval science, we have to recollect, that the apparent diurnal revolution of the starry heavens is not their only movement. The annual revolution of the earth round the sun, which causes the stars to come to the meridian earlier and earlier every day, gave to the firmament the appearance of having a second motion, irregular, or *violent*, as compared with the first. To explain this, a ninth and outer sphere was imagined, the *Primum mobile*, "first mover and first moved." Lastly, as the Heavenly City in the Apocalypse is square in form, theologians devised a tenth enclosure of all, itself four-sided, the "stately empyrean heaven" of the poets. As late as 1602, in the Second Edition of Gassendi's *Institutio Astronomica*, a diagram of the Universe may be found thus arranged; only with two *crystalline spheres* inserted between the *firmament* and the *Primum mobile*.

For the parallelism with the nine Orders of Angels, I have only space to refer to the *Hierarchies*, p. 41.

[1] There is some confusion of thought unavoidable here. According to Cicero, the eighth, or outermost heaven (the firmament of the fixed stars), contained the other seven spheres revolving concentrically *within* it. He does not describe the others as revolving *about* it, as a centre. Hence when Colet (whose Tenth Sphere is the supreme one, as the Eighth is with Cicero) speaks of the nine orders as revolving round God, the Tenth, he is using less precise language.

From the Sun being the Fourth in order of the Seven known Planets, and therefore in the middle of them, it was sometimes spoken of as central, and having the others revolving about it. In this view, Proclus compares it to Apollo, surrounded by the choir of the Muses.—See the passage quoted by Mai, p. 322 of his *De Republica*. Perhaps this thought may have blended with the other in Colet's mind.

venly bodies, themselves also arranged in regular order. The *first*—or rather the *ninth*, as it had better be called, being next the tenth Sphere, which is for it as it were an unchanging God—is analogous to the Sphere of the Seraphim. The eighth answers to that of the Cherubim; the seventh to that of the Thrones, being the religious Sphere of Saturn. Next below it is the sixth, the dominant one of Jupiter; then the fifth, that of Mars, full of martial virtue; the fourth, that of the Sun, excelling in power; the third, that of Mercury, answering to the Princedoms; the second, of Venus, answering to the Sphere of the Archangels; the last, that of the Moon, answering to the Angelic Sphere.

Within these again are contained all below the moon,—the sublunary world and sphere—itself also distributed into ten regions. The tenth of these, within the concavity[1] of the Moon's orbit, is as it were the culmination and perfection of them all. Next below it is the ninth region, of unmixed fire; then the eighth, less fiery; the seventh, more aerial; the sixth, purely aerial; the fifth, partially watery; the fourth, entirely watery; the third, slightly earthy; the second, more earthy; the first, the absolute density of earth.

Of these three worlds the one undivided Universe consists. And the leading powers in them are so constituted, that, just as they correspond when compared together, and take similar names from their mutual relationship and affinity, so in like manner do they share in common the rest of their attributes, whether in nature, office, action, or name. For all these properties are in all of them alike, but in the first and best they are found of a better quality; in the last, of a more mixed and deteriorated kind; and proportionately in the intervening ones. In the highest triad, for example, are stedfastness, wisdom, and love;[2] in the middle one,

[1] We must remember to think of the Moon's "sphere" as a spherical envelope, *within* which again are the ten sublunary ones in order.

[2] The members of each triad, it will be observed, are reckoned in an ascending order; *love*, for instance, being the attribute of the Seraphim, the highest of the nine. *Corruption*, answering to Mirandola's *vitæ et mortis vicissitudo*, here stands for the lowest and worst form of motion.

steady motion, light, and warmth: in the last and lowest, corruption, moisture, and heat.

Moreover, in the heaven peopled by the stars, you may arrange nine orders,[1] in subordination to some leader, and differing one from another in magnitude and brightness. In this case the Sun would be the tenth one, the fountain of all their lights.

Descending to what is below the sky, you may do the same with the occupants of this sublunary world; with composite bodies, for instance. Thus in metals[2] you may reckon nine orders; in stones, nine; in plants, nine; in fishes, nine; in the brute creation, nine; and in birds, nine. And, in fact, in their colours, sounds, scents, tastes and figures; in their habits also, and in all their remaining qualities and quantities, from the best in each species gradually down to the worst, you may discern nine degrees. Always remember, however, to assign to each ninefold series a leader, as the governing power and measure of all.

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[1] There is no such subdivision hinted at, so far as I know, in Aratus, or Hyginus, or other classical writers on the subject. But, according to Jamieson (*Celestial Atlas*, 1822, p. 6) "The Oriental Astronomers divided each sign of the Zodiac into three parts, called *decans*, which amounted to 36 for the whole zodiacal circle. The Constellations or Asterisms on both sides of the zodiacal circle were considered as connected with these Decans. There was consequently a division of these extra-zodiacal Constellations, amounting to 36 (= 4 × 9), the number of the Decans."

[2] In Aristotle's *Meteorologica*, iv. 8, bodies are classified under 18 (= 2 × 9) heads, according as they are frangible or infrangible, ductile or inductile, &c. In the *Officina* of Joh. Ravisius Textor (1663), p. 717, Trees are classified under 9 heads, as being *felices*, *infelices*, &c.—But probably Colet was rather thinking of what Ficino has drawn out at considerable length, in his *De Vita cælitus comparanda* (*Op.* i. 549 sqq.); namely, a sequence of natural objects ranged in descending order under some star. Thus, in the Solar series, he gives (1) Sirius, (2) The Sun, (3) Solar Demons, as Pythons, (4) Solar men, born when the Sun was in Leo, (5) Solar animals, as the Lion, (6) Solar Plants, as Heliotropes, (7) Solar metals, as gold, (8) Solar Gems, as the Carbuncle, (9) Solar, *i. e.* heated, vapour and air.

Colet's good sense is shown in keeping clear of such fanciful details as the above, while at the same time he believed in there being general harmonies in nature. Even Newton spent time in searching for a gamut of colours, to correspond to the notes in the musical scale.

And let this leader be taken by its analogy to God; whatever in each kind may be absolutely perfect in itself, the tenth in each series, its measure, centre, and unity, on the pattern of the Unity of unities.

I should be inclined to consider this as the meaning of the sacred ordinance of the oblations of *tenths*, from the best and most perfect things in every kind. For this is claimed as God's right; who is the perfection of all; of whom all perfectness in the tenth degree is a figure. And further, just as the perfectness in the tenth degree of every ninefold order is a figure of God, so with those ninefold orders in every kind themselves: each order being a figure of the next, the lower of the higher. For there is a correlation among the ninefold orders themselves, in respect of better and worse; and when they are compared together, the several terms in each tally and correspond exactly.[1]

It was from observing their affinities and connections, that Moses and the divine prophets of old expressed all things allegorically;[2] employing indiscriminately the names of things that correspond by analogy, and denoting masculine objects by their feminines. For there is nothing masculine in a higher ninefold order, that has not its feminine in a lower. In the higher, all things, are masculine; in the lower, feminine; in the lowest, most feminine of all. And had any one known how to collect the terms of the same degree in each series, and rightly gather them together, the females would have been made fruitful by the males, in such a way as to bring forth wonders. This would have been a marrying of the world, and pairing males and females.[3]

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[1] Thus Sir Thomas Browne, speaking of minerals as compared with plants, writes;—"And although not in a distinct and indisputable way of vivency, or answering in all points the properties or affections of Plants, yet, in inferiour and descending constitutions, they do like these contain specifical distinctions, and are determined by seminalities, that is, created and defined Seeds committed unto the earth from the beginning."—*Vulgar Errors* (1672), p. 57.

[2] See note above, p. 33.

[3] Colet's mind was very full of the idea, that all lower principles, or existences, were to higher ones, in the relation of female to male. He gives the fullest expression to it in his Treatise *De Sacramentis Ecclesiæ*

In the ninefold orders of things in general, all readily follow their leaders, the tenth in each series, with the exception of mankind.[1] And it was to reduce them to the ninefold order, to the likeness of heavenly things, and the pattern of things above the heavens, even the truth of God himself —that the Disposer of all was willing to become man. He became the head, and centre, and ideal type; the firmament, and first principle, and perfection, and God, of mankind; that in imitation of Him (each one according to the strength imparted to him) they might depend on Him in the beautiful succession of a ninefold order; having for their firstlings and tenth oblation that perfect Victim, the tenth and Head of the order, Jesus Christ. He is the tenth one of the human order, and was offered to God, as His special due, for the sanctification of the rest; the antitype of the Mosaic tithes. In the offering of Him, our best, all are in a measure offered up; because whatever exists in an inferior member, is contained in the best. And thus we follow as leader Jesus Christ, our God and our Sun; as the angels follow God, as the planets follow the tenth sphere, as the stars the sun, as the nine sublunary regions follow the best one in that world, as the less costly gems follow the most precious, as the rest of the building follows the cornerstone, as the tree the root, and the body the head, member

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(Ed. 1867, p. 42), in which he makes the angels stand in this relation to God, unspiritual men to spiritual, and the like. But the peculiar form in which the thought is expressed above, seems to point to an acquaintance with the writings of the alchemists. Thus, in one passage of the *Clangor Buccinæ* (included in *De Alchemia Opuscula*. Frankfort. 1550), fol. 43, the precept is given: "Item Hermes dicit, *Conjuge masculum cum femina in proprio humore, quia sine masculo et femina nullus natus generatur.*" In the language of the adepts, the Green Dragon and the Celestial Animal (which are among the countless names given to sulphur and mercury), are man and wife; and when they are united, "the child of this marriage is born in the air, and is there baptized with a heavenly unction, which is able to revive the child, the father, and the mother after death."—See p. 299 of *The Lives of the Alchemystical Philosophers* (1815).

[1] "Cum a fine, a natura statuto, reliqua infra hominem nunquam, homo fere semper, exorbitet; videbitur, nisi alio se privilegio jactet, infelicissima omnium humana conditio."—*Heptaplus*, Lib. vii., *Proœm.*

after member. A society of men, this, in which may be discerned nine orders, all endeavouring to become like to their centre,[1] Jesus Christ, so as at length to rest in Him.

And because that microcosm,[2] man, is an epitome of the whole universe, resembling in his spiritual faculties the nine orders of angels; it follows that he will resemble the heaven in the more refined part of his body, and the sublunary world in the lowest part. For in this latter is a ninefold gradation of watery matter, more or less dense; the bones answering to mere earth, the lowest. Moreover, among the unlike members themselves, the feet, hands, eyes, head, and the rest, there is a regular order, with compensation made through their being mutually necessary. And so great is the similarity found in the whole complex aggregate of parts, in dependence on one leading member, that we may show that there is order and complexity even in those which appear less complex, by borrowing an analogy from the more complex ones.

In this way does St. Paul draw a comparison from the human body, to set forth the composition, and order, and working for the mutual good, of the world of man in God. He, the one God, is the Artificer of this human world and hierarchy. He has called men of every degree, and baptized them in one Spirit, that they may be one in Him. He

[1] "So all things which have life aspire to God,
Exhaustless fount of intellectual day,
Centre of souls."

Akenside: *Pleasures of Imagination.*

[2] "Plato having discoursed at large of the *Macrocosme*, or greater World, he descends to the *Microcosme*, or lesser world of man (*Tim.* p. 68), where he lays down this Hypothesis, That God made man such an Universe as contains all other Animals both mortal and immortal: *i. e.* Man is a singular *Microcosme*, wherein is to be seen whatever lies scattered up and down in the greater World. So Plotinus saith, That in man lies hid the seeds of all things. He is indeed the Compend of the Universe; prefiguring the Earth by his pulvereous Masse, the Plant by Vegetation, the Brute by Sense, the Sun and Moon by his Eyes, the Heaven by the swiftnesss of his motion, the Angel by his Reason."—Gale: *Court of the Gentiles*, iii. 9. § 3. Mirandola calls the comparison a "tritum in scholis verbum."

1 Cor. xii. 18. also *hath set the members*—that is, men,—*every one of them in the body, as it hath pleased him.* He lastly divides to all severally the influences and powers of His Spirit, as He will; that in them, as in instruments and organs, the Divine Spirit may exercise its power. The whole Church, indeed, is nothing else than an organ and instrument of the Spirit of God, as the body is of the soul. And the Spirit unites, quickens, and perfects the Church, to exercise His own influences in it. In some members of it, the Spirit exercises the gift of *the word of wisdom,* and of seeing mysteries; in some, *the word of knowledge;* in some, *faith* alone; in others, *help;* in others, *miracles;* in others, He speaks with divers tongues; in others, the Spirit Himself interprets the words spoken. According to His various influences, so does the Spirit dispose and adapt the several members, even men, His instruments, in fitting proportion and harmonious order; that the result may be a beautiful utility and useful beauty in the Church in Himself; consisting, as it does, of men beautiful and useful in Him; in whom there is none that is not both beautiful and useful.

But in this infusion of the Spirit for the quickening of the body, there is on the one hand what may be called a successive deterioration; and on the other, in this very succession, a wonderful compensation. Hence it comes to pass that, while all the members, even truly spiritual men in the Church, are beautiful and useful by the infusion of the Spirit, there is this difference:—as their beauty diminishes and degenerates to what is uncomely, so at the same time does their utility gradually develope itself and increase; and the further you advance towards the uncomely members, the greater is the increase of usefulness ever found in them. And thus, just as the higher and more excellent members can boast of their comeliness and beauty, so on the other hand can the lower ones point to their utility; and as the handsomer ones excel in form and beauty, so do these plainer ones in service and usefulness. In this way, there is likeness in unlikeness, and recompense in deterioration, and an equality and equipoise (if you balance all), with the scale inclining neither way, in the influences infused into the Church by the Spirit;

that all may entertain an equal respect for all, and acknowledge one another's equality. From this equality there springs fellow-feeling, fellow-love, common joy, common sorrow, and, in a word, a mutual consonance of all their emotions; so that, *whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.* 1 Cor. xii. 26.

This concord and harmonious agreement of men in the Church, after the analogy of the human body, is finely described by St. Paul. He teaches us that there is both an outpouring of the one Spirit, and a gathering of men into the Church, and a fashioning of them into one body, according to God's free arrangement, and a gradual diminution of beauty, with compensation in the way of usefulness, and an equality among the members everywhere; an equality from which there ought to ensue in the Church, through the Spirit, an unanimity of pursuits, desires, offices, and actions, on the part of all; all in it alike combining for the common good.

On this topic, let me group together, and set before your eyes the divine words of St. Paul himself. He says, in the first place, that all who confess Jesus are in the Holy Ghost; and that *no man can say that Jesus is the Lord*, but in the Spirit of God. He says that *there are diversities of gifts, of administrations, and operations; but the same Spirit, the same Lord*, and *the same God*. He is, as it were, the soul of the Church, and *worketh all in all. God hath set the members every one of them in the body, as it hath pleased him.* He works variously in the Church, *dividing to every man severally as he will. The manifestation of the Spirit is given to every man to profit withal.* There are *many members, yet but one body;* many and various men, yet but one Church of God. In it there is nothing unnecessary; at least, nothing that comes from the Spirit of God. *Nay, much more those members which seem to be more feeble, are necessary, and have more abundant honour*, and attention, on account of their being so necessary. *God hath tempered the body together, having given more abundant honour to that part which lacked, that there should be no schism in the body.*

1 Cor. xii. 3. *Ib.* 4-6. *Ib. ver.* 18. *Ib. ver.* 11. *Ib. ver.* 7. *Ib. ver.* 20. *Ib. vv.* 22, 23. *Ib. vv.* 24, 25.

Thus are all the members in the Church recompensed by a kind of equality; that there may be in it nothing but unity springing from love, and love from unity. For Christian love is the daughter of Likeness and Equality.

CHAPTER XIII.

ST. PAUL has been treating of *spiritual gifts* in the previous Chapter, and pointing out their source in the Holy Spirit, their progress in the Church, their diminution, compensation and equality. Such gifts of the Holy Spirit are, for instance, the power of speaking with many notable tongues; prophesying, and understanding hidden things and mysteries; knowledge, and the *word of knowledge;* prevailing faith, that can work wonders; help, and almsgiving; suffering, and glorious martyrdom; and the like: which he mentions here, as well as more fully above. And to what has been said before, he now adds that, no matter how many or how great such gifts may be, yet of themselves, without charity, they avail not at all.

Let us see what this word *Charity* means. The Greek verb Χαριζω signifies to bestow *gifts* and *favours;* whence Χαρισ, meaning *grace,* and Χαρισμα, *gift of grace,* and *charistoō,* to *fill with grace.*[1] Charity is love, indeed; but when used of men, charity means love for *all.* Charity is the flower of faith, as good works are the fruit of charity. God loves men, and shows favour unto them in a thousand ways, displaying his graces and favours as tokens of his love.

[1] I do not feel sure whether we can claim for these few Greek words, penned by Colet about 1497, the interest of being the earliest extant specimen of Greek writing by one of our countrymen, after the revival of letters. If it should prove so, it would harmonize well with the fact, that Greek was first publicly taught in England in St. Paul's School; and that the first Greek book printed in this country was printed in St. Paul's Churchyard:—namely, *D. Joannis Chrysostomi Homiliæ duo,* at the sign of the Brazen Serpent, August 1543. See Brüggemann's *View of the English Editions* (Stettin, 1797), p. 421.

But yet, when bestowing upon us his graces, and *gifts of grace*, or *charismata*,[1] he does not render us on that account *grateful* to him, unless at some time or other he has given us the grace of love; and granted us to have charity in ourselves, and love of God and our neighbour; which is the very mainspring of all good works: unless, in short, God has so loved us, that we burn with love in return. Many works of the Spirit can exist without charity; though they do but puff up. But charity cannot exist without good works of every kind. The Spirit can bestow an infinite number of gifts, without adding that perfection and completion of them all, charity. Hope purifies to unity, simplicity, and stedfastness; faith illumines to the knowledge of things revealed: but both are false, vain, and illusory, without the crowning grace of charity. Charity inflames us to perfection; that, being made perfect, we may be grateful to God. For no work is held in honour, however well and successfully begun, unless it be perfected. The completion and consummation of all is charity; and this it is which is approved of by God. *If any man love God*, says the Apostle, *the same is known*, that is, *approved, of him. Knowledge puffeth up, but Charity edifieth.* If you love God as you are beloved by him, then are you well-pleasing unto God.

1 Cor. viii. 3. *Ib. ver.* 1.

You may be able to stand fast in hope, as the Spirit gives you footing; you may be able to believe, as the Spirit enables you; may work, as the Spirit moves you; may have the word of wisdom and the word of knowledge, as the Spirit enlightens you; in a word, you may be constant, and faithful, and eloquent, and a worker of miracles, all by the Spirit of God. Or rather, the Holy Spirit may do all these things *in* you, as His vessel and instrument, for ends that are known to Himself. But yet you are none the more pleasing, and known, and commended, to God on that account. For being yourself imperfect, as without charity,

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[1] This occurs as a Latin word once in the Vulgate, 1 Cor. xii. 31; and hence occasionally elsewhere, as in the *Sermo Goliæ Pontificis* (Wright's *Poems of Walter Mapes*, p. 40):—

"Vendunt quantum in se est spiritus karisma."

how can you be pleasing to God? to whom nothing is pleasing that is not perfect. In charity consists your perfection. Until you are so loved as to love again, it is not you that do these works, but the Spirit in you. Whereas, if there be in you, by virtue of the same gift of God, this better grace, and *form* of graces given, and well-pleasing type of love; then in truth are you perfect, and finished in form, and acceptable to God. Then, moreover, it is you yourself that do all those works in the Spirit; and no longer, as before, the Spirit that does them in you.

The Agent predisposes an object to the proper *form;* and then the object formed acts of itself. All right action of a perfect object is by the *form* derived from the source of action.[1] Man is the shapeless matter, so to speak; devoid of spiritual form, though in a fit state to be formed by the Spirit. Of himself, and in his own nature, man is destitute of the divine. The efficient cause, which transmutes this carnal man into the Spirit, is the Spirit of God Himself. He moulds, as it were, the rude matter by his power; that man may at length become what he is potentially capable of becoming, and may be transformed according to the free pleasure of the moulding Spirit, *dividing to every man severally as he will*, even as soft wax is moulded, when drawn and worked about in the hand; so as to take some spiritual and divine figure, which is the end of the Spirit's working. For the proximate end, at any rate, of His action, is the attainment and introduction of *form*.[2] And it is plain that the

[1] Lat. *est sua forma unde actio procedit;* literally, "by *his* form from whom the action proceeds;" *i.e.* by the form derived from the *causa efficiens*, or prime agent. See note above, p. 73.

[2] Colet is here incorporating, almost word for word, some passages from the first chapter of the *Heptaplus*. This will be seen by comparing with his Latin text the following extracts from Mirandola:—"Tum afferunt transmutantem causam, quam vocant efficientem; cujus vi tractata materia, quod est potentia, actu fiat aliquando: quemadmodum mollis cera et indefinita ductu manus atque tractu in diversas figuras pro tractantis arbitrio transformatur . . . . . Proximus quidem finis agentis causæ forma est, quam de materiæ gremio eruit. Hoc enim illa consilio agit et versat, ut ad perfectum habitum formæ illam perducat . . . . . Hæc autem de materiæ sinu educi non potest, nisi affectæ et

Spirit of God is acting with this design, in thus working upon carnal man, who is the *matter;* namely, that he may be brought to a perfect state of form. In the process of thus working upon men, the Spirit previously influences, and disposes, and prepares them by congruous qualities; which precede, for one reason, that He may try, by means of them, how far a man is humble, and patient, and tractable like matter. Finally, the very form of grace itself, the quintessence of the distillation,[1] appears and shines forth in beauty. This flower-like form is Charity, from which comes forth the fruit of good works. For St. Paul often calls good works *fruit,* as growing out of the flower of charity.

And thus at length, after a wearisome *disposition,* there springs up in a single instant the reward of Charity, the interior and essential form of the spiritual man. This form is wrought in him by the Spirit of God as the worker and cause; and, in it, man himself, being now spiritual through the perfection of charity, has the capacity and ability for performing spiritual actions in the Spirit of God; and, being

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præparatæ congruis qualitatibus. Circa quas totus opificis labor, tota actionis mora, consumitur; ipsa scilicet specie individuo momento, quasi præmio laboris, statim effulgente."—Pici *Op.* p. 9.—As to the influence on theology of the adoption of such terms from philosophy as "transmuting cause," see Hampden's *Bampton Lectures* (1833), p. 334.

[1] Lat. *decoctionis flos.*—The use of this term shows that Colet had some acquaintance with the phraseology, at least, of the alchemists. The names of Norton, Dalton, and Sir George Ripley, his contemporaries, or nearly so; and those of Cornelius Agrippa and Paracelsus, his juniors by only twenty or thirty years; will be enough to prove how rife such studies were at this period.—As the artist was directed to cleanse and prepare his materials with the utmost care, before placing them in the retort with their solvent, so the material of human nature is described in the text as being carefully adapted and prepared by the divine working, before the final change takes place. That change, the development in the Christian of the crowning grace of charity, answers to the sublimation which at last rewards the faith and patience of the adept;—the *flower* of the decoction, or the *quintessence* of the distillation, wherein resides the magistery.—See the extracts from Raymond Lull in the *Clangor Buccinæ* (*De Alchemia Opuscula,* 1550); and, in illustration of *species,* as that without which gold would not be gold, &c., compare what Jacob Behmen writes about the "Solar Tincture":—*Way to Christ* (1775), p. 410.

now perfect, is himself an agent in the fellow-agency of the Spirit for spiritual deeds.

The Platonists hold that, although perfect objects in nature, and the causes we term natural agents, appear to us of themselves alone to act upon, and transmute, and form after their own likeness, external matter; yet in truth they are not the primary cause of the changes that take place, but rather instruments of a divine skill and working, to which they obey and are subservient.[1] So, in like manner, when a man has been beloved by God's Spirit to such a degree as to return that love, and in such return of love has been made perfect, although he may then be the agent and doer of numberless works in the Church in his own proper *form*, which is charity; yet for all that he himself is not the primary cause of the works done by him, but is now a living and perfect instrument; a fellow-agent in and with that Prime Agent, the Spirit of God. This Spirit of God works also in those who are not quickened by charity; but works in them as dead instruments. For they serve the Spirit and will of God, as a knife (for example) serves a man; not as a hand, and member that is in the body.

The Spirit of God, the soul of this divinely-complex and mystic body, has two instruments, and, as we may call them, servants. The one is dead, as being yet without charity, and is therefore not *of the body*. The other is alive, and made perfect in its little measure of charity; and this is an essential member of the perfect body of CHRIST, in which there can be no member that is not perfect. For the perfect CHRIST consists of those members only, of which every one is perfect in its kind. Christ can indeed do much by himself alone, for purposes known to himself, through inanimate instruments and servants: some little, perchance, even for the edifying of the Church. But beyond doubt he works

[1] "Plato in Timæo, Phædone, Philebo, Politico, illos Philosophos detestatur, qui naturalium rerum causas vel ad fortunam, vel ad ipsam sive materiæ sive naturæ necessitatem referunt. Ipse vero naturalia quidem existimat instrumenta quædam intelligentiæ potius quam agentia; singulosque effectus præcipue ad finalem, efficientem, formalem causam ubique reducit."—Ficini *Theol. Platon. Lib.* II. (*Op.* I. p. 107.)

most truly and essentially and effectually, for the edifying of HIMSELF, by those instruments and servants, whom he has quickened for himself, and made living members of his own body; sharing his vital warmth, and being fellow-agents with himself, through charity. These edify, from having been edified themselves; and that is the best edification. *Charity edifieth*, says St. Paul, referring to these. Other instruments, inanimate as yet, and not edified themselves, may perchance edify at times, when they also are breathed into. In these it is the Spirit that works alone. But in the former case, a man, being now a living organ and instrument, and *of the body*, is a fellow-worker with the Spirit, through the gift bestowed upon him, in the Spirit's power. That Spirit is the exemplary cause[1] and agent, the soul of the body, the architect of God's house, the Church. We may think that men, the living stones of this house, the members of this body, are as eyes and hands in building it; that they are active through the inspiring warmth of charity, and work, transform, and fashion everything. But in reality the construction of the house must be wholly set down to the Spirit of God; by whose skill, infused into men, all the details for the architectural fabric are conceived, arranged, and developed. Men are His assistants, when quickened and perfected by charity; and serve and obey Him as organic and instrumental causes.

1 Cor. viii. 1.

This was St. Paul's meaning, when he said: *Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.* And again: *Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? For we are labourers together with God*, and joint-builders on the foundation of Jesus Christ. And in this joint-building, all must follow the

1 Cor. iv. 1. 1 Cor. iii. 5. *Ib. ver.* 9.

[1] To the four causes of the Aristotelians, a fifth was added in some systems, namely, the *exemplary*. If a statue be chiselled on the model of another, the latter is the *exemplary cause* of it. By those who regarded the ideas in the Divine Mind as themselves the archetypes, on the model of which all existing things were fashioned, no distinction was naturally made between the *exemplary* and *efficient* cause—or, as Colet here terms it, the *agent*.—See Du Hamel's *Philosophia Vetus et nova* (1700), iii. 100.

plan in the mind of the Architect, who is the Spirit of Christ. Otherwise the work would be marred; to the destruction of
Ib. ver. 17. him that marred it. *If any man defile the temple of God, him shall God destroy.*

In building a house, it is undoubtedly the hands and eyes of the workman that look out, and lay together, and arrange, all the materials; the timber, stones and mortar: they shift and erect, fashion and make perfect. But still, though they may appear to be the sole agents at work, the construction of the house is not to be wholly set down to them. For they are but working instruments, in subservience to the design laid down in the mind of the architect. In like manner, spiritual men, as hands and eyes, may work at the erection of the temple of God. But the work done by them must all be set down to the account of Christ's Spirit, as the first and greatest and exemplary cause; according to whose pattern all things are done, in the Spirit and with His co-operation, by men who are the members of Christ.

The perfection of all is charity; the blossom, as it were, of all works done through its means in the love of God. Which charity, as being a subsequent perfection, cannot exist in man without its antecedents; though these may exist in man without that consequent:—I mean, without love on the part of man, not love on the part of God. For it is He that works these results in man, not man in God. Man only works in God, when, being himself endued with charity in the love of God, he does the works that naturally flow from charity.

Observe that there are no works of the Spirit without charity, because there are no such works without the Spirit; and the Spirit is Charity. There may indeed be works of the Spirit in a man, without charity *on the man's own part.* And these works are good, and tend to some good result, known by that Spirit who does nothing at random or in vain; but yet they are not good for the man himself, if he is without charity. But when he is so beloved, as to be inflamed and perfected by charity, and to be a fellow-worker with the Spirit of love, then are they the works of the man himself also, thus made perfect in God; and are good and

meritorious for the man as well. It is this charity which edifies in man, when he is in God; and to it, in the present passage, as to a better gift, and one that perfects all the others, St. Paul exhorts the Corinthians. Without it, in all other spiritual gifts, men are but as inanimate implements and instruments of God, in what is done by His Spirit: they are as a knife, or a broom; not themselves the agents. The works of charity are indeed done in them, and done also *with charity;*—not their charity, however, but the charity of God which is by the Spirit. As I said above, the works of the Spirit do not exist in a man without charity. But they may exist in him without charity *on the part of the man;* that is, when the man himself is not inflamed to such a degree as to unite with the Spirit. If in time he does unite with the Spirit, and by cleaving to Him becomes one united being, then is the man himself also made prolific in the Spirit, and along with Him is the parent of good works; such as may now be assigned not to the Spirit alone, but also to the man in the Spirit. For he, by returning the love shown him, and cleaving to God, is one Spirit.

Of this charity St. Paul is here speaking. Unlike the other gifts, it cannot be lost or be a failure in any one. When it is present, all the other works of the Spirit then become a man's own works in the Spirit. When it is absent, even the very works of the Spirit in a man are not the man's own. So that St. Paul could rightly say: *Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity,*—nor such love in return, as to be a fellow-worker with the Spirit and Charity of God,—*I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned* (or, as St. Jerome in his Commentary on *Galatians*[1] 1 Cor. xiii. 1-3.

[1] This various reading, *ut glorier*, "for boasting," instead of *ut ardeam*, "for burning," is noticed by St. Jerome in his comment on Gal. v. 26:—"Let us not be desirous of vain glory," &c. He traces

testifies to be closer to the Greek—*though I give my body for the sake of glorying*), *it profiteth me nothing*. Not but that it is profitable in the abstract; since the Spirit does nothing idly. For all these are the Spirit's works, though in a man who is but a lifeless instrument. But St. Paul's words are: "it profiteth *me* nothing," if I be without charity. All these works may indeed profit others through me: but I in the meanwhile am devoid of fruit, being lifeless, and without the blossom of charity. The Spirit of God makes use of me in His spiritual works, as a mere inanimate instrument.

1 Cor. xii. These works (often mentioned by St. Paul, when discoursing of the spiritual gifts that all come from one Spirit of God) are in the Church, as in an inanimate organ and instrument, unless it be quickened, and united in the bond of charity internally and with Christ. Only thus can its members be fellow-workers with the Spirit in the love of Christ, and be not as lifeless instruments in Him, but as living hands, and incorporated members, sharing the life and work of Christ, and made one by the love of Christ, in

Phil. i. 27. the whole Church. Only thus, I say; and by *striving together in one spirit, with one mind, for the faith of the Gospel*, as St. Paul writes in his Epistle to the Philippians: in which Epistle, moreover, he mentions how there were some at

Ib. ver. 16. Rome who *preached Christ of contention, not sincerely, supposing to add affliction*[1] *to my bonds*. But yet, so long as Christ was preached, even by the insincere, St. Paul rejoiced. For what though by their darkened minds they obscured the gospel ray? They still could not prevent its being profitable, by good hap, to those who were able to bring light out of darkness, and separate the good from the bad. A pleasant beverage may be drunk out of an unsightly and

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the variation to its undoubted source, namely, the close similarity in spelling between the Greek words thus severally rendered. In point of fact, the alternative reading is countenanced by no less important manuscripts than the Alexandrian and the Vatican.

[1] It is not clear why Colet uses "pressuram *sustinere*" in this passage, instead of "pressuram *suscitare*," which is the Vulgate reading, and exactly expresses the Greek.

misshapen vessel; and the Gospel has a good flavour, even when drawn off for you by a sinner, if you regard not the sinner. It is God's pleasure at times to give us worthy gifts in unworthy vessels; that we may look, not to the men, but to His gifts in men, unworthy though these be.

Charity, however, makes us to be ourselves living fellow-helpers and fellow-workers with the Spirit of Christ; now blossoming and bearing the fruit of righteousness in Christ, the fruitful tree of righteousness. If we return the love wherewith God loves us, then we are not jealous or envious; but on every occasion rejoice at what is good, and grieve at iniquity. Being ourselves ever kindly disposed through charity, we do good in the Spirit; not vaunting ourselves, or puffed up, or proud; but in humility and self-repression, with courteousness and good will, are the servants of all men for good. We are not self-seekers and greedy of honour, but make ourselves of no account, and esteem others as better than ourselves. In all alike we seek the honour and glory of God; not zealous in any wise for ourselves, but in everything zealous for God, and for what is good in all men. We seek not our own profit, but the profit of others. For we consider that our abundance lies in what others have, rather than in what we have ourselves; and count it enough to have benefited others. Herein we are followers of God. And if in this we are made like Him, we think that we have gained advantage enough for ourselves. For what is a better or richer guerdon for us, than to become like God? a result that is chiefly attained by liberality and free bestowal upon others. In this alone we seem able to imitate God. His other attributes, such as His wisdom and power, are beyond our imitation; but His goodness and Spirit of love we can imitate, in liberality and almsgiving.

Charity, then, ever striving to imitate what is best, is bountiful and liberal, and *seeketh not her own. God loveth a cheerful giver. It is more blessed to give than to receive.* If you are no more than a receiver, you are lost in your own cold exclusiveness; but if you give also, you expand in a

2 Cor. ix. 7. Acts xx. 35.

warmth of love that is both healthy and profitable to yourself. True charity, therefore, cannot but give all things.

Moreover, if a man is beloved by God, and in return loves God and men, he *is not provoked*, or roused in any way to anger. What St. Paul wrote to the Ephesians: *Be ye angry, and sin not; let not the sun go down upon your wrath* —was indulgently[1] worded. For in this passage it is said: *Charity is not provoked, thinketh no evil.*

Eph. iv. 26.

In true charity there is also a love of truth at all times, and a dread of falsehood. For charity is a direct imitation of God, and a being made like unto Him. Now He is good, kind, gentle, loving, propitious, bountiful, forgiving, ready to help, unstinting; giving all things, and receiving nothing. And when Jesus Christ showed us a pattern of all these qualities in Himself, after the likeness of God, He thus enjoined us: "*Be ye therefore perfect, even as your Father which is in heaven is perfect.* Charity is man's perfection; a fulfilment of truth, a perfecting of righteousness, an assimilation to God. Charity *beareth all things*, that it may be sincere and undefiled, in no wise recompensing evil; *believeth all things*, in the warmth of confidence and the brightness of truth. It is marvellous what clearness, not to speak of warmth, the soul possesses in charity. For in it there is not a shadow of mistrust; and where it prevails, it scatters all the clouds of unbelief, and makes the spiritual atmosphere of man, his soul, calm and serene throughout; so that, in the clearness of love, it cannot but receive and give credence to all that is revealed.

Matt. v. 48.

Furthermore, God's charity *hopeth all things* in men. For it gathers together, before it calms; that men may

[1] So Jacobus Faber, in his Commentary on the Epistles (1512) f. 168:—"partim *permittit*, partim præcipit, partim utitur parabola." The explanation given by Faber of the words, "Let not the sun go down upon your wrath," is a very singular one. He makes them signify, that we should not suffer the dark clouds of passion to settle down, like shades of night, upon our minds; darkening and hiding from us the truth, which is to the reason what the sunlight is to the eye: "Ratio, oculus est; veritas, sol et lumen ejus . . . . . hæc ira cum adest, *sol occidit super iram;* nam veritas oculo mentis non amplius illucet."

stand fast through hope in God; not wavering, or unsteady, or tottering in despair. Charity in itself is pure and simple, clear and transparent, in the highest degree. In the highest degree, therefore, it *believeth all things, hopeth all things*. And in it man's true faith and hope consist. For whatever faith and hope may be in man without it, are not of the man, but of the Spirit working in Him as an instrument.

Charity *endureth all things* for good; unfailing herself, and ever careful that nothing else fail and sink to a worse condition. If a man fall away from it, then the short-lived flame of his soul returns to the Spirit of God. Prophecy, and the gift of tongues, and knowledge, may pass away, and will pass away; for they belong only to this life which will be ended. But charity will *never fail*. For by it we are rooted in Christ, and grow, and blossom, and bear fruit to life eternal. By it we live in unity and simplicity, in the strength and brightness of faith; and by it are homogeneous, so to speak, and of the same nature with the ever-living Christ. It is our perfection, which will not be done away with, but by which we shall be owned and received by God. Other things in this life—even prophecy and knowledge—are but in part, as we ourselves also are in part; for *it doth not yet appear what we shall be*. For now, as little children, *we see through a glass, darkly*, some shadowy aspect of the truth. *But when that which is perfect is come, then that which is in part shall be done away*. Then shall we see the truth, as men, *face to face;* keeping, indeed, the charity we had as little ones, but with eyes now turned away from the glass, from all shadowy knowledge and prophecy, and fixed on the unveiled countenance of truth herself.

1 Joh. iii. 2.

1 Cor. xiii. 12. *Ib. ver.* 10.

Observe here, that the Corinthians greatly prided themselves on their knowledge, and gift of tongues, and prophecy; most of all, on their knowledge and power of speaking. And among them also were some that were moved by the spirit of prophecy.

And now abideth faith, hope, charity, these three; but the greatest of these is charity. For charity will neither fail nor be transformed, when hope shall be changed into possession,

1 Cor. xiii. 13.

and faith into realization. In this life the companion of faith and hope, charity will then be the companion of possession and reality; when, being at length men, we shall have possession, and shall *see face to face*. Let us therefore love, even as we are loved, that we fall not for want of love. In love let us profit others, that we ourselves be not found wanting. When others abound through us, then do we most abound. It is when showing most love to others, and seeking the welfare of others in God and Christ, that we most love ourselves, and are the truest self-seekers.

CHAPTER XIV.

FROM the passage where St. Paul writes of spiritual gifts, down to the end of the present Fourteenth Chapter, the argument continues unbroken; showing what are the best among spiritual gifts, and exhorting to the pursuit of them. Wisdom, coupled with charity, is the best thing in the Church.

The Corinthians were presumptuous, and boasted of their power of speaking with tongues. Hence, in the previous chapter, St. Paul exhorted them to charity; going so far as to lay down that, without it, no spiritual gifts are profitable to men. In the present passage, he directs them to a spiritual understanding of what is read or spoken in church. He bids them observe, that if they do not rightly understand their own utterances, even when most eloquently delivered, according to the revelation sent down from above, they had better be altogether silent, and say nothing to the Church. Let them speak to themselves alone, and to God, if they wish to speak. Skill in the use of tongues is good, but, without understanding, it is but an empty sound; and he that speaks, speaks to the air, and is as a barbarian.

1 Cor. xiv. 28.

On which account St. Paul would have the Corinthians aim at what is spiritual, in this gift of tongues, as in other gifts. The Spirit *speaketh mysteries:* the spiritual interpretation of one who is wise and learned in the prophetic

Ib. ver. 2.

spirit, and in God, *speaketh unto men* and the Church, *to edification*. And this is especially the case, if the speaker exhibit, in deed and in reality, in example and action, that which he speaks understandingly. For as intelligence is the life of speech, so is action the life of intelligence. Therefore understand what you say; pray that you may understand; practise what you understand: that so your understanding may be quickened by action, and your speech enlightened by understanding. Then, as St. Paul writes to the Hebrews, is your word, like the word of God, *quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart*. This word of God is called in the Epistle to the Ephesians, *the sword of the Spirit*. But if the lives of preachers correspond not to their words, however well understood, then are they as barbarians, talking to the air.[1] They are like a harp, when the tune played upon it is not known, so that men cannot tell in what measure they are to trip and dance. They hear some sounds or other, but with no distinct perception. It is in action that all comes clearly out. Hence David sang: *To the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth?* Look deeply and searchingly into things. *Be not children in understanding, but be full-grown*[2] *men*. What insight you have, express both by words and deeds; but especially by deeds. *Let your women keep silence in the Church*.

Heb. iv. 12. Eph. vi. 17. Ps. l. 16. 1 Cor. xiv. 20. *Ib. ver.* 34.

Because, in the language of David, *the entrance of God's*

Ps. cxix. 130.

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[1] How thoroughly Colet acted up to his own precept in this matter, we know, besides other proofs, from Sir Thomas More's letter to him; in which he complains that, during Colet's absence, the pulpit at St. Paul's was occupied by men who plainly needed the advice of the spiritual physician as much as the people to whom they preached:—"qui sanitatem pollicentur. Sed quum speciose perorasse videntur, adeo vita cum verbis litigat, ut irritent potius quam mitigent."—Stapletoni *Thomæ Mori Vita* (Frankfort, 1689), p. 8.

[2] The word *men* in our version, does not quite express the Greek, or the Vulgate *perfecti*. In the Revised Version of Five Clergymen it is more adequately given, as in the text, "full-grown men."

words giveth light, and giveth understanding unto the simple, St. Paul would therefore have the Corinthians use every effort to understand what they read in church. Such spiritual understanding he calls by the names of mystery, prophecy, meaning,[1] understanding, interpretation, instruction of the unlearned, conviction of unbelievers, edification of the Church. You must therefore strive, with prayers and supplications to God, that you may rightly understand what you say in church, and, so understanding, teach others. Otherwise, keep silence, and speak with yourself alone. For a sermon to the people, in which the spiritual meaning is not caught, in which they hear not what the oracle of God really says, is but mere talk and windiness; a something without a soul and without sense; empty words and breath of man, without the Spirit of God:[2] which Spirit alone understandeth the words of prophecy.

On this account St. Paul bids all in the Church to come together, every one with the gift he has, in agreement and charity. He bids the prophets, as spiritual men, gifted with a divine understanding, to interpret by course[3] what is heard read. Where there are several prophets, let every one defer to better judgment.[4] For prophecies are understood by prophets; and when rightly interpreted, have a

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[1] Lat. *virtutem;* literally, the *force* or *value* of any particular term.

[2] The incidental notices we have of Colet's manner of preaching in after days, in the City of London, show how fully he was possessed with this conviction. Poor, unlettered people came from a distance to hear him. In the examinations for heresy in the diocese of Lincoln in 1521, we find it stated, for instance, "that Thomas Geffrey caused this John Butler divers Sundays to go to London to hear Dr. Colet."—Foxe, *Acts and Monuments* (8vo. edn. 1846, iv. p. 230). Hence Dr. Hamilton, in his lively Essay on "Erasmus in England" (*Macmillan's Magazine*, Sep. 1865) was quite justified in saying that, "when his elevation to the deanery placed at his command the pulpit at Paul's Cross, in the language of Chaucer and Piers Ploughman, he preached such sermons as the common people were glad to hear, practical, and plain, and free from old wives' fables."

[3] Lat. *particulatim.* This is the word used by Ambrose as well, to express what is meant by the *per partes* of the Vulgate, in ver. 27.—See Erasmus's *Annotationes* here.

[4] That is, to the discrimination of the other prophets.—See ver. 29.

marvellous power to stir the soul, and transport it to Christ.

In these matters *let your women keep silence in the church* and assembly of the saints: let them learn from their husbands at home. 1 Cor. xiv. 34.

CHAPTER XV.

BY that *Life*, which is the very *light of men*, there will one day be a marvellous quickening again of the world and mortal creatures. He who created them out of nothing, will new-create their ruins; though not for any merits of their own. The mere will and goodness of God, which was the cause of the first creation, will be the sole and only cause of the new creation. Joh. i. 4.

This quickening from the dead begins with man. The angels were the first to sin.[1] But that which was led astray through weakness and ignorance, mercy and grace take by the hand. Man was evil, full of darkness, and dead. It was from the evil in him that darkness came, and from darkness there soon arose death. He who is Life itself, mercifully entered this state of evil, darkness, and death; that man, restored to warmth and light, might live again in the Spirit, growing day by day into a spiritual state, until the whole man should at length become spiritual. And this beneficent, enlightening, and quickening principle of life, taking its beginning in man, will go on in its work of quickening, as long as it finds anything to be quickened. As for those beings that are incapable of such quickening, whose sin has not the excuse of either weakness or ignorance, and who are condemned by their own wicked will, that refuses grace—among whom are the fallen angels, and the men who rejected

[1] After this, a link should be supplied in the chain of thought:—"and therefore, being the prime movers in the revolt, found no mercy. But, &c."

Christ;—as for such, I say, they will be driven far away, by the mighty Life Himself, beyond the remotest bounds of life, to the everlasting misery of death. But those who have been influenced by the beneficent and light-giving life, that began in Christ's human nature, and is stealing along in its quickening power like fire through the world; those who have been warmed, and illumined, and transported by the rays of God, so as to be in Christ; those, I say, living well and wisely by the help of God in Christ, are marked out for life everlasting. As the human nature which that Life took upon Himself, was quickened in Him to an undying life and glory, so that which shall be in due course laid hold of by the rays of Christ, will in like manner be reformed by the spiritual and divine warmth and light; and it will work in them a marvellous change, from death to a spiritual life and state.

When He that quickeneth shall have given life to all that is to be quickened; when he shall also have utterly destroyed the dregs of death; and when finally, by his glorious splendour, he shall have illumined all creatures to greater brightness; then shall the end be. Then, after evil and darkness, and death, are overcome, and the Conqueror has

1 Cor. xv. 24. *delivered up the kingdom to God, even the Father,* will He alone reign in glory in a world of life and obedience, and *all*

Ib. ver. 28. *things shall be subdued unto Him, that God may be all in all.*

Jesus, our Anointed one, rose again and was seen by many. All men, therefore, will rise again in him. He is the firstfruits; the Life itself, that giveth life to the rest. If

1 Cor. xv. 19. this be not so, then are Christians *of all men most miserable;* since they profess to endure temporal evils, that they may earn as their reward an eternal kingdom.[1] Mortal men are sown like seeds; that in due time they may be quickened, and rise to newness and immortality; differing in brightness and perfection, according to their deserts. Still, every one

Ib. ver. 47. will be perfect in his own kind, and such as is that *man from heaven.*[2] He, as St. Paul writes to the Philippians,

[1] Lat. *ut bonum agant regnum eternum.*—I suppose the sense to be what is given above; but do not quite understand the phrase.

[2] In our Version, this verse ends with the words: *the second man is*

will change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. This is a mystery: *all shall rise again, but all shall not be changed.*[1] True Christians alone will be changed to a better form, even that of Christ. *The ungodly shall not rise again in the judgment, nor sinners in the congregation of the righteous.* For *they have received their reward.* With their worldly goods they have purchased for themselves eternal evils. Phil. iii. 21. 1 Cor. xv. 51. Ps. i. 5. Mat. vi. 2.

He whose coming shall be as the lightning, that darteth from the east, and goeth swiftly to the west, shall in a moment take His own to Himself, and unite them together in His own likeness. Darkness shall be scattered and dispelled, and death driven away and destroyed; that life and light may have possession of all. They who shall be in this light, will be in the highest blessedness: they who shall not be so, will be in the greatest misery. For they will be without Jesus Christ our Lord; in cold, in darkness, and in that everlasting death; sooner than be in which, it were better for a man to have no being at all. For his existence, then, will be an endless non-existence of unhappiness in himself. Mat. xxiv. 27.

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the Lord from heaven. The Vulgate has: *secundus homo de cælo, cælestis.* The Greek words answering to *the Lord* are only found in some MSS., and Erasmus prefers the omission of them.

[1] The difference of reading in this verse has given rise to many controversies. In our Version it stands: *We shall not all sleep, but we shall all be changed.* Erasmus, in a long note on the passage, quotes three ancient readings of the Latin; (1) *Omnes quidem resurgemus, sed non omnes immutabimur* (as in the present Vulgate); (2) *Omnes quidem dormiemus, sed non omnes immutabimur*; (3) *Omnes quidem non dormiemus, sed omnes immutabimur* (as in the English Version). The chief reason for preferring the first of these, as Colet has done, may have been the inference drawn from Ps. i. 5, and similar passages, to the effect that no change to glory could await the wicked. See Wordsworth here, and the long note in Pearson *On the Creed* (11th ed. p. 303). Erasmus mentions that his support of the best Greek reading in this passage, brought down upon him a vehement attack from two eminent divines, as being a denier of the Resurrection; and he ends with a noble protest against such modes of arguing: *quasi cogi possit humanum ingenium ut aliud credat quam sentiat.—Annot.* 1535, p. 519.

CHAPTER XVI.

WHILE travelling over various regions, and preaching Christ and His salvation to men, St. Paul kept in careful recollection his task of conveying to the needy and destitute Christians at Jerusalem, the help raised towards their maintenance by the liberality and good will of the faithful. For, partly through their wicked ill-treatment by the Jews, to whom the name of Christ was hateful, and partly through the scarcity of corn, and famine, foretold by Agabus, those disciples were suffering the extremity of want.

It is probable that St. Paul never either asked anything for himself, nor accepted it, if spontaneously offered and given him; save only in case of the Macedonians, as he himself testifies in the Second Epistle to the Corinthians. In Greece and Achaia, he declared that he would not receive anything. Not that it was unlawful for him so to do: for, as he writes in this First Epistle to the Corinthians, *the Lord hath ordained, that they which preach the gospel should live of the gospel:* but that no occasion of disparagement might be afforded to the envious and malicious; and that his own work might be on all sides unimpeachable, with no occasion anywhere afforded for even the slightest scandal and offence. This integrity, and refusal to touch any recompense, St. Paul maintained also when with the Ephesians, as he himself testifies in St. Luke. For at his last departure from the Ephesians, when setting out from Jerusalem, he addressed them in these words: *I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me.*

2 Cor. xi. 9.

1 Cor. ix. 14.

Acts xx. 33, 34.

At the same time he was especially anxious that help should be given to the saints at Jerusalem. And this offering, in the Second Epistle to the Corinthians, he calls by the name of *grace*. The word in the Greek, *elogia*,[1]

2 Cor. viii. 6.

[1] Besides its application to the Eucharist, the name of *eulogia*,

signifies the offerings brought by the inferior clergy[1] to the dignitaries and prelates, when attending a synod.

By the Hebrew word *maranatha,* St. Paul declares and testifies that *the Lord has come.*

"blessing," came to be given to the *panis benedictus*, or bread which was blessed and distributed to the faithful, in connection with that sacred rite.—See Bingham, XV. iv. 8, and Polydore Vergil, *De Invent.* (1644), p. 473. The word afterwards resumed its still earlier meaning (as in the Septuagint Version of 1 Sam. xxv., 27, &c.), of a "present" or "offering;" and thus came to denote the offerings or dues paid by the clergy, when cited to attend the Bishop's Synod.

[1] Lat. *minutili sacerdotes.*—Dr. Simpson points out to me that the word *minutularii*, as defined by Ducange, was used to express "sub-collectors,"—*vectigalium certorum conductores, qui majoribus suberant, iisque etiam rationes suas deferebant.* Hence it might almost seem, from the connection, that *minutili* was meant to be used in the same sense here. But Colet's previous usage of the word (see above, p. 41), as well as the addition of *sacerdotes*, are in favour of the meaning given in the text.

End of the First Epistle to the Corinthians.

IOANNIS COLETI A.M.

ENARRATIO IN EPISTOLAM PRIMAM S. PAULI AD CORINTHIOS.

EPITOME.

Summaria quædam commemoratio eorum quæ aguntur in prima Pauli epistola ad Corinthios, in octo partes divisa; quibus agnitis et animadversis, lecta epistola facilius intelligitur.

Prima Pars.

IN prima parte arrogantiam et superbiam Corinthiorum premit, et eos revocat ad subjectionem Deo, et ad imitationem sui ipsius; ut expectent revelationem desuper, et ex Deo solo sapiant; utque quicquid sit hominum, id contemnant, et in solo Deo glorientur.

Secunda.

In secunda arguit asperius negligentiam Corinthiorum in corrigendis vitiis et tollendis morbis a corpore christiano, quæ est ecclesia; quod facit maxime propter quendam qui sibi in uxorem accepit suam novercam; quod facinus valde detestatur apostolus.

Tertia.

In tercia improbat in illis Corinthiis, quod contentiones et judicia habent et exercent foris apud infideles de rebus secularibus; de quibus nugis certe sentit Paulus Christiano viro nullo modo, nec apud quenquam, contendendum esse, sed potius omnes injurias perpetiendas.

Quarta.

In quarta respondet literis et interogatis Corinthiorum de matrimonio et usu feminarum. Ubi Paulus concedit matrimonium, et legittimum cum mulieribus coitum; sed plurimum extollit et exortatur virginitatem, quæ est conjugali copulæ longe anteponenda. Item de idolatitis, id est, idolis immolatis; quorum degustationem non vetat Paulus; sed in eo genere vitandum scandalum et lesionem infirmorum fratrum omnino admonet.

Quinta.

In quinta de se ipso Apostolus non nihil loquitur; asserens sibi multa licere, quæ non facit; et ex evangelio vivere posse; quanquam apud Corinthios consulto id noluit facere, ne videatur victus causa docuisse. Item in ea parte est etiam de velatione capitis mulierum in ecclesia, et ut viri detectis sint capitibus. In quo sermone de re parva alta misteria reconduntur. Præterea de conventu Corinthiorum ad dominicam cenam, et cominicatione ejusdem; quod velit Paulus sancte, sobrie et cum charitate esse.

Sexta.

In sexta parte surgit sermo apostoli ad spiritum, et spirituales operaciones in Christiana societate; quæ quasi corpus constat ex multis et variis membris, omnibus tamen necessariis; quæ debent una conuniri charitate. De qua charitate deinde multa et magna loquitur, ejus mirificam vim ostendens; et exhortatur Corinthios ut eam enixius sectentur, atque ut plurimum laborent in acquisitione spiritus sancti et possessione, ut ex divino spiritu omnia agant et loquantur. Laudat multitudinem et peritiam linguarum. Sed multo magis velit ut contendant in spiritum, cognitionemque divinorum sencium ex revelatione, ut tandem prophetæ evadere possint.

Septima.

In septima disserit de resurrectione mortuorum; probans exemplo Christi resurrecturos homines immortalibus corporibus et spiritalibus.

Ultima.

In octava jubet prompti sint Corinthii ad liberalitatem in sanctos fratres, qui fuerunt hierosolimæ, et symbolum faciant. Postremo concludit epistolam suo more commendationibus et salutationibus.

Finis.

HIC LATIUS TRACTANTUR EA QUÆ IN PRIMA PARTE CONTINENTUR PRIMÆ EPISTOLÆ AD CORINTHIOS.

Salutatio.

PAULUS, quem Deus voluit Apostolum Jesu Christi esse, salutans Corinthios, simul et *omnes ubique locorum* 1 Cor. i. 2.
qui invocant dominum Jesum, eis optat gratiam et pacem a Deo Patre et Domino Jesu.

Sermo Epistolaris.

Gaudet deinde et gratulatur Corinthiis, ac agit gratias Deo fideli, a quo est misericordia et gratia in homines per Iesum Christum; a quoque Corinthii sunt vocati in sanctam illam societatem quæ est electorum apud Patrem cum Iesu, ut simul cum eo filii Dei aliquando in celo corregnent. Gaudet, inquam, et Deo gratias agit, quod illi in Christo Corinthii sub radiis diffusæ a Deo graciæ sic fide et charitate abundant; ut, quicquid dispensavit Deus de Christo suo, id et fortiter et sapienter profiteantur; videlicet quod, ad constitutionem unius Christi in terris ex delectis hominibus, filius Dei et verbum caro factum est; qui Jesus est Christus.

Qui Deus et homo apparuit in hominibus tandem, ut rectam vivendi formam edoceret, utque quos velit suæ divinitatis radiis ad se ad justiciamque attraheret. Qui pro redemptione suorum reconciliationeque Deo sponte necatus interiit. Qui resurrexit ad consolationem suorum. Qui ascendit ad Patrem. Qui denique suo tempore redibit. Qui etiam interea per suos Apostolos ipse constructionem suæ ecclesiæ in terris, et Christi Dei, cujus idem ille est capud, sedulo agit; donec ex se et sibi vocatis tandem quidam plenus et perfectus Christus conficiatur in terris; qui sit, hujus mundi cursu finito, apud Deum et in Deo feliciter quieturus.

Id totum misterium et salutare sacramentum est, quod
1 Cor. i. 6. hic vocat Paulus *testimonium Christi*, ac dicit in Corinthiis *confirmatum* esse. Cujus pars præteriit, pars adhuc restat eventura; reditus scilicet et revelatio Iesu Christi, quando veniet judicare vivos et mortuos. Quod etiam Corinthii expectarunt. Quapropter ait nihil eis deesse in ulla gratia ad summam fidei, et eorum quæ vel credenda sunt preterita, vel exspectanda futura. Iccirco gratias agit Deo, quod apprehensi gratia ii sic in Christo sunt jam, ut totam Christi rationem et teneant et profiteantur.

Memento ex mente Pauli esse, ex homine quem Deus assumpsit ex Maria virgine, quo voluit ipse incarnari, et ex reliquis simul vocatis ac electis hominibus, in quibus etiam vult idem Deus inhabitare, unum quiddam componi omnino, ac quasi quadam communi anima animari. Anima autem copulans homines coactos in unum, quasi membra (ut Paulus philosophatur), divinus est spiritus, Deusque ipse; qui in principali membro hujus compositi et capite, id est,
Col. ii. 9. homine a virgine sumpto, plene residet. In quo est *omnis plenitudo divinitatis corporaliter;* deinde ab illo dirivatur in reliqua membra, quæ adherent capiti; ac cuique, ut justa exigit proportio, impartitur.

Hæc impartitio gratiæ in sacris literis spiritalis unctio intelligitur. Uncti autem a Grecis christi vocantur. Unde
1 Jo. ii. 20. Ioannes in Epistola scribit: *Vos unctionem habetis a sancto, et noscitis omnia.* Et paulo post eandem unctionem dicit
Ibid. 27. *docere* eos, qui ea inunguntur. Huic consonat quod hic
1 Cor. i. 5. dicitur: *Divites facti estis in illo, in omni verbo, et in omni scientia.* Quod dicit, quia velit Corinthios sapere omnia et loqui ex spiritu sancto. Sed ad rem redeo.

Omnes ergo participes hujus graciæ divinique spiritus et Dei, ut cum eo copulentur quem Maria peperit. Qui primus extitit in hac gratia, totamque gratiam in se pos-
Is. i. 14. sidet; quem Joannes vocat *plenum gratiæ et veritatis.* Sunt a spirituali unctione participationeque Dei quidam Christi;
Ps. xliv. 8. qui cum primo illo uncto, quem, ut cecinit David, *unxit Deus oleo leticiæ præ consortibus suis,* unum quiddam sub Deo ex multis et variis membris constituunt; qui ab una commune unctione unus Christus rite potest appellari.

Quod hoc compositum ex Deo et hominibus in Deum vocatis, Paulus non modo Christum, (ut in hac Epistola ad Corinthios, quum dicit: *Omnia membra corporis quum sint multa, unum tamen corpus sunt: ita et Christus*), sed etiam in epistola ad Ephesios *virum perfectum* vocat. Cujus quidem corpus sane homines apprehensi a Deo sunt. Anima vero Deus ipse est, apprehendens, uniens, illuminans, calificiens, vivificans, et sustinens in se suum corpus, cujus capud est Iesus. In quo est vere Deus ipse. Ideo hoc membrorum maxime vocatur Christus; siquidem totus homo in capite est. Cetera autem corporis membra sunt ceteri homines, qui in divini ejus spiritus vivificationem asciscuntur, qui inter se ita censentur differre, ut vel proprius vel remotus a capite videntur distare.

1 Cor. xii. 12.

Eph. iv. 13.

Deus autem ipse animi inster totus in toto est, et totus in qualibet parte. Verumtamen non omnes partes similiter deificat; (Dei enim animare deificare est), sed varie; videlicet ut convenit ad constructionem ejus quod est in eo unum ex pluribus. Hoc compositum etiam ex Deo et hominibus, modo templum Dei, modo ecclesia, modo domus, modo civitas, modo regnum, a Dei prophetis appellatur. Item, ut modo dixi, in epistola ad Ephesios vocat idem Paulus *virum perfectum*, in illo loco ubi hæc verba scribuntur: *Et ipse dedit quosdam apostolos, quosdam prophetas, alios evangelistas, alios pastores et doctores, ad consummationem sanctorum in opus ministerii, in edificationem corporis Christi; donec occurramus omnes in unitatem fidei, et agnitionis filii Dei, in virum perfectum, in mensuram etatis plenitudinis Christi.*

Eph. iv. 11-13.

Quum itaque ejusmodi quiddam unum compositum, ex Deo et hominibus constans, divina mens Pauli cogitat, qui ex quamplurimis unctis unus est Christus; ex hoc facile licet cernere quid sibi velint illi loquendi modi qui sunt crebri apud Paulum; *Per Christum; In Christo; Cum Christo; Per ipsum; Ex ipso; In ipso; In Deo cum Christo; In Deo per Christum.* Nam omnes qui sunt in hoc mistico composito, sunt in Deo; qui incipiens suam deificationem in homine a Maria sumpto, per eum deinceps tanquam per capud distribuit in reliquos ad constructionem totius. In

quo composito *viroque perfecto* et Christo qui est, is in Deo quasi anima vivificante est, per Christum capud: in eo scilicet Christo, qui constat ex Deo et hominibus.

In quo quum Corinthii erant, ut videri voluerunt et professi sunt, sapienter sane Paulus animadvertens si quid laude dignum in illis erat, inde exorditur, et gratias agit de eo quod præ se ferunt boni, quodque adhuc fidei et ecclesiæ fundamentum tenent; ut hoc leni et molli principio alliciat eos in lectionem reliquæ epistolæ, faciatque, quod reprehendet in moribus eorum, facilius audiant.

Nam si statim in initio aspirior fuisset, graviusque accusasset, profecto teneros adhuc animos et novellos in religione, presertim in gente illa greca arrogante et superba, ac prona in dedignacionem, a se et suis exhortationibus discussisset.

Prudenter igitur et caute agendum fuit pro ratione personarum, locorum et temporum. In quibus observandis fuit Paulus certe unus omnium consideratissimus; qui proposito fini ita novit media accommodare, ut quum nihil aliud quesierat nisi gloriam Iesu Christi in terris, et amplificacionem fidei ac caritatis, homo divina usus solertia nihil nec egit nec omisit unquam apud aliquos, quod ejusmodi propositum vel impediret vel retardaret.

Itaque jam necessario correcturus quamplurima per literas in Corinthiis, qui post ejus ab eis discessum obliqua acciderant, acceptiore utitur principio, et quasi quendam aditum facit ad reliqua, quæ non nihil amara cogitur adhibere; ut salutaris medicinæ poculum, modo ejus os saccharo illiniatur, Corinthii libenter admittant et hauriant.

Quanquam vero Corinthii omnes qui fuerunt ex ecclesia Christum professi sunt, in illiusque doctrina et nomine gloriati sunt, tamen super hoc fundamento nonnullorum erant malæ et pravæ edificationes, partim ignorantia, partim malitia, superintroductæ. Fuerunt enim quidam parum modesti, idemque non parum arrogantes, qui Deo et Christo et Christi apostolis non nihil posthabitis, ceperunt de lucro suo cogitare; ac freti sapientia seculari, quæ semper plurimum potuit apud Grecos, in plebe sibi autoritatem querere; simulque apostolorum opinionem, maxime Pauli, derogare; cujus tamen adhuc apud Corinthios (ut debuit) nomen plurimum valuit.

At illi nescio qui invidi et impatientes laudis Pauli, et suam laudem ac gloriam amantes, attemptaverunt aliquid institutionis in ecclesia, ut eis venerat in mentem, utque sua sapientia et opibus probare potuerint; voluerunt que in populo videri multa scire et posse, ac quid exposcit Christiana religio nihil ignorare, faceleque quid venerat in dubium posse solvere, et sententiam ferre. Qua insolentia nimirum in molli adhuc et nascente ecclesia molliti sunt multa; multa passi etiam sunt quæ ab institutis Pauli abhorruere. Item magna pars populi jamdudum, et vix a mundo tracti in eam religionem quæ mundi contemptum edocet et imperat, facile retrospexit ad mundanos mores, et oculos in opes, potentiam, et sapientiam secularem conjecit. Unde nihil reluctati sunt, quin, qui opibus valuerunt, apud eos iidem autoritate valeant. Immo ab illis illecti, prompti illorum nomina sectati sunt.

Quo factum fuit ut partes nascerentur et faciones, ac constitutiones sibi diversorum capitum; ut quæque conventicula suum capud sequerentur. Ex quo dissidio contentiosæ altercationes proruperunt, et omnia simul misere corruerunt in deterius.

Quam calamitatem Corinthiensis ecclesiæ, quorundam improbitate inductam, illius primus parens Paulus molestissime tulit; non tam quod conati sunt infringere suam autoritatem, quam quod sub malis suasoribus, qui bene ceperint navigare in Christi archa, periclitarentur. Itaque quantum est ausus et licuit, insectatur eos, quod volunt videri sapientes, quique in Christiana re puplica plus suis ingeniis quam ex Deo moliuntur. Quod tamen facit ubique modestissime, homo piissimus, magis querens refirmationem malorum, quam aliquorum reprehensionem. Itaque docet omnem et sapientiam et potentiam a Deo esse hominibus per Jesum Christum, qui Dei sui eterni Patris virtus et sapientia est. Cujus virtute oportet sapiat et possit quisque, qui vere sapiat aliquid et recte possit. Hominum autem sapientiam inanem et falsam affirmat, item potentiam vel quamquunque quamdam enervationem et infirmitatem. Atque hæc utraque Deo odiosa et detestabilia; ut nihil possit fieri nec stultius, nec impotentius, neque vero quod magis Deo displiceat, quam quempiam suis ipsius viribus conari aliquid in ecclesia Christiana, quam totam suum solius opus esse vult Deus; atque

quemquam in eo ex se solo suoque spiritu sapere; ut nulla sit in hominibus prorsus, neque quod possunt bonitate, neque quod sapiunt fide, neque denique quod sunt quidem spe, nisi ex Deo in Christo, gloriatio; per quem sumus in ipso et in Deo; a quo sane solo possimus, et sapimus, et sumus denique quicquid sumus.

Hoc in tota hac epistola contendit Paulus asserere, verum maxime et apertissime in prima parte; in qua nititur eradicare et funditus tollere falsam illam opinionem, qua homines suis viribus se aliquid posse arbitrantur; qua sibi confisi, tum Deo diffidunt, tum Deum negligunt. Quæ hominum arrogantia, et opinio de se ipsis, fons est malorum et pestis, ut impossibile sit eam societatem sanam et incolimem esse, in qua possunt aliquid, qui suis se viribus aliquid posse arbitrantur. Secundum vero Pauli doctrinam, quæ est Christi doctrinæ et evangeliis consona (siquidem unus est autor et idem spiritus), nihil quisquam ad se ipsum, sed dumtaxat ad Deum spectare debet; ei se subjicere totum, illi soli inservire, postremo ab illo expectare omnia, et ex illo solo pendere; ut, quicquid in Christiana republica, quæ Dei est civitas, vel vere sentiat, vel recte agat, ab illo id totum credat proficisci, et acceptum Deum referat.

Sed ut clarius apostoli sermo intelligatur, qui in hoc loco artificiosissimus est, quæ ad rem pertinent paulo altius repetamur.

Hominis anima constat intellectu et voluntate. Intellectu sapimus; voluntate possumus. Intellectus sapientia fides est; voluntatis potentia charitas. Christus autem Dei virtus, id est, potentia est, et Dei sapientia. Per Christum illuminantur mentes ad fidem, qui *illuminat omnem hominem venientem in mundum*, et dat *potestatem filios Dei fieri, iis qui credunt in nomine ejus*. Per Christum enim incenduntur voluntates in charitatem, ut Deum homines et proximum ament; in quibus est completio legis. A Deo ergo solo per Christum et sapimus et possumus, eo quod in Christo sumus. Homines autem ex se intellectum habent cecum, et voluntatem depravatam, in tenebrisque ambulant, et nesciunt quid faciunt.

Joan. i. 9. *Ib.* 12.

Tria apud Paulum sunt hominum genera; Judei, gentes,

et ex hiis vocati Christiani. In Judeis fuit cecitas ex depravatione voluntatis: in gentibus pravitas et[1] ignorantia. In hiis ex sapientia eorum invaluit stultitia, unde male Christo voluerunt: in illis ex malitia surrepsit atra et misera cecitas. *Quod si dominum gloriæ cognovissent, nunquam illum crucifixissent.* Christus autem, ut modo dixi, *Dei virtus et Dei sapientia* est. Qui sunt calidis radiis illius divinitatis acciti, ut illi in societate adhereant, hii quidem sunt tercii illi quos Paulus vocatos et electos in illam gloriam appellat; quorum mentes presentia divinitatis illustrantur, voluntates corriguntur; qui fide cernunt clare sapientiam Christi, et amore ejusdem potentiam fortiter apprehendunt. 1 Cor. ii. 8. i. 8.

Qua luce destituti gentiles ad bonum Christi nuncium stulti fuerunt, idque stultum judicarunt. Siquidem est quodque ut is qui recipit; omniaque sunt stulta stultis. Iudei autem, potenti amore carentes, infirmi, *offenderunt se ad lapidem offensionis et petram scandali,* et ad fortitudinem et invictam Christi patientiam passionemque impotentes fuerunt; vane motantes se in necem Christi, quem experti sunt constantem in virtute *usque ad mortem, mortem autem crucis.* Habuit se in Christum ille Iudiorum impitus perinde ac fluctus in saxum; quod suo loco herens conantes illidere illiduntur. Ita similiter fluxa Iudeorum impacientia et importuna actio a stabili Christi et immota patientia diffringitur; ut ignaviter agentes repati et relidi potius quam agere aliquid, alte rem considerantibus, videantur; ac interficientes Christum non tam vicisse quam victos esse. Quandoquidem illorum impatientia non potuit facere quo minus Christus forti patientia pateretur. Rom. ix. 32. Phil. ii. 8.

Quod Christum pati agere fuit, et in patientia vincere. Quod voluit facere ex dispensatione, ut fortis et invictæ patientiæ exemplum suis sequacibus relinqueret; qui nulla virtute victoriosius pugnare possunt quam patientia; in qua re perstare usque ad mortem est finem imponere motui impatientium cum trophea constantiæ.

Itaque fluctuantes Iudeos et impetuosius irruentes in mortem *Dei fortis et patientis, Dei potentis in prelio,* saxeus Ps. xxiii. 8.

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[1] *Leg.* ex?

et secum constans ingens Christus ipsa patientia et sua morte defregit, et de victa impatientia imbecilium, passus fortiter et moriens gloriose triumphavit.

Verumtamen Iudei, ex odio et malivolentia ceci, potens quiddam facinus se egisse crediderunt, quando Christum de medio sustulerunt; illumque et infirmum et offensum censuerunt, ac suis viribus victum ac sublatum. Quapropter audientes necem Iesu, et Christum crucifixum, infirmi ipsi, non potuerunt aliter de Christo quam de infirmo et scandaloso, id est, offenso et leso, judicare. In quo quanquam innumerabilia et manifestissima argumenta viderint potentiæ et divinitatis, tam frigens odium in eis nihil potuit admittere, et in bonam partem coquere. *In belsabub, demoniorum principe,* dixerunt illum ejecisse demonia; ac cotidie cernentes in eo testimonia mirificæ virtutis, tamen interea signa et potentificum aliquod opus flagitarunt; impotentes illi sane, infirma invidia et odio, ut aliquid potens et mirificum agnoscant. Atque, ut refert Matheus, *similiter principes sacerdotum illudentes, cum scribis et senioribus, dicebant: Alios salvos fecit, seipsum non potest salvum facere. Si rex Israel est, descendat nunc de cruce, et credimus ei.* Itaque manifestationem alicujus virtutis potentiæque in Iesu quesiverunt semper Iudei, invalidi ipsi ac nequiuntes experiri in alio quid forte et potens est. Unde est factum ut patientiam passionemque Iesu Christi, illam mirificam et voluntariam mortem, mortem ipsam vincentem, infirmitati darent; Christumque crucifixum, Christum infirmum, offensum, fractumque suis viribus judicarunt; tam impotentes odio et malivolentia, ut virtutem potentiamque cognoscant, quam gentes ignorantiæ tenebris, ut lucem veritatemque videant.

Mat. xii. 24.

Mat. xxvii. 41, 42.

Quibus cecis omnia sunt ceca, et falsis falsa. Qui non emergentes ex caliginosa sapientia eorum senserunt nihil habuisse saporem sapientiæ, nisi quod ad eorum rationem descenderat. Quod vero longe supra rationem in alto se tenet, quodque nullo alio oculo quam perspicacis fidei cerni potest, utpote divinum quiddam revelatum cui credatur, id homines fide non prediti, et ratione carere et stultum esse statuerunt. Quorum vero animi agitati divina gratia, ut filii Dei sint, et affulserint fide, ut Deo veritatem docenti

credant, et simul concaluerint amore, ut bonitatem Dei in eos et misericordiam redament; ii nimirum facile et Christi crucifixi ac totius illius rei misteriique de verbo Dei incarnato sapientiam veritatemque credentes perspexerunt, et ejusdem etiam magnificam vim potentiamque omni charitate ac cultu amplexi sunt.

Quapropter a Paulo est illud scriptum hic ad Corinthios: *Quoniam et Iudei signa petunt, et Greci sapientiam querunt:* i. 22-24. *nos autem predicamus Christum crucifixum, Judeis quidem scandalum;* id est, Judeis visam offensionem Christi, et lesionem infirmi, ac impotentis supplicium et interitum; *gentibus autem stulticiam,* qui judicaverunt illam rem omnino carere ratione. *Nobis autem vocatis, Judeis atque Grecis, Christum Dei virtutem,* id est, potentiam, *et Dei sapientiam.* Nam ii benigna Dei gratia, quadam arbitraria electione, a tenebris gentilium in lucem fidei, et a Judeorum frigore in calorem amoris attolluntur; ut in Iesu Christo et veritatem Dei videant, et de ejus bonitate ac potentia gaudeant. Attolluntur iidem in id prestantiæ, ut omni humana stulticia et infirmitate discussa, in Christo quum sint, longe supra homines ipsi et divinitus sapiant, et operibus admirabiles exstent. Nam quid mirum est, qui ad ipsam Dei virtutem et sapientiam accedunt, si ipsi protenus sapientes et virtute potentes evadant, tametsi a stultis et invidis insipientes et infirmi censeantur. Etenim (ut apud Paulum sequitur) *Quod stultum est Dei, sapientius est hominibus; et quod in-* i. 25. *firmum est Dei, forcius est hominibus.*

Quod ita scriptum est ab Apostolo genere ambiguo et ancipite, et hoc quidem, ut mihi videtur, consulto et ex proposito, ut utram in partem velis id, vel in anticedentem vel in subinsequentem, commode trahas. Antecedunt hoc, quod modo dixi, quæ significant, quæ acta fuerant cum Christo, ea a Judeis et gentibus stulta et infirma haberi. Susequuntur, quæ narrant habitos in mundo stultos et infirmos potius ad Dei veritatem et sapientiam esse attractos. Quod si ad superiora referas, tum Paulus stultum et infirmum Dei vocat, quod dicit fortius et sapientius esse hominibus, illud quod actum fuit de Christo inter Judeos. In quo gentes stultitiam, et Judei infirmitatem, esse cogita-

runt; quod ipsum quanquam calumniati sunt homines, tamen tum *sapientius* tum *fortius* fuit *hominibus;* id est, quoquam quod ab hominibus fieri potest.

Quod si ad ea trahas (uti potes) quæ subsequuntur, in quibus est vocari eos maxime a Deo qui in mundo minimi estimantur, ut ostendatur, qui magni habentur in hoc mundo sapientia vel opibus, eos Dei judicio indignos esse suis misteriis, et a sua virtute ac sapientia repudiari: ad hoc ergo si vis illud Pauli spectare, quod inquit infirmum et stultum Dei sapientius et fortius esse hominibus, tum significat eos habitos stultos et imbecilles in mundo, dummodo nunc in Deum tracti in Deo maneant, ex Deoque et sapiant et agant omnia, sapientiores in Deo et potentiores esse hominibus; quos vocat Apostolus stultos et infirmos Dei, propterea quod quos mundus reputavit stultos et infirmes, viles et nihil, eos sibi Deus elegit; ut ex nihilo aliquid, ex stultis sapientes, ex infirmis potentes efficiat, construatque quiddam opus ex hominibus vocatis, quod totum esset suum, ut in eo quicquid sit, id non habeat nisi ex Deo de quo glorietur; ut ubique in suo opere et civitate fulgeat sola Dei gloria, utque homines ex quibus construitur nihil in se sed in solo Deo glorientur.

In hac parte etiam didicimus a Paulo, quando Christum Dei filium *virtutem et sapientiam Dei* vocat, Deum ipsum parentem esse sapientiæ et virtutis, cujus filius est potens sapientia et sapiens potentia; qui voluit infirmus quodammodo et stultus videri in humana carne infirma et caliginosa, descendereque in humilitatem nostram, et quasi misericorditer manum porrigere jacentibus in infirmitate et tenebris, ut nos ad se in lucem et robor, ad sapientiam et potentiam traheret; ut in eo redempti, sanctificati, justi, sapientes, sati in agro Dei, plantati in illius vinea, adolescamus illius virtute, qui *solus incrementum dat,* in eam perfectionem quam in messione, in vindimia, in seperatione bonorum a malis, in retributione cuique secundum opera sua, dominus frugum sibi assumet et reponet in horreo suo.

Sunt homines suapte natura mali, insipientes, impuri, nihili. Deus autem ipse ipsum est esse, ipsa puritas, ipsa sapientia, ipsa bonitas. Mediator vero Dei et hominum

Iesus est Christus, qui in se complexus est simul mirifice divinitatem et humanitatem; qui Deus hominem deificavit; in quo regeneramur ut simus, purificamur, illustramur, justificamur, ut sancti, sapientes et boni simus, utque Deo assimulati Dii evadamus.

Is a nobis omni amore amandus et excolendus Iesus Christus, ineffabili Dei bonitate, benignitate et misericordia, stupendo in terris et adorando miraculo quidem, *factus est nobis* (ut scribit Paulus) *sapientia et justicia, sanctificatio et redemptio;* in quo eodem ex Deo sumus quicquid sumus; ut, sicut divino spiritu præditus cecinit hieremias:—*Non glorietur homo in sapientia, fortitudine, divitiis suis; sed in hoc glorietur, quod scit et novit Deum, qui facit misericordiam, judicium, et justiciam in terra.* Quod oraculum Paulus brevius commemorat, dicens, *Qui gloriatur, in domino glorietur.*

i. 30. Jer. ix. 23, 24. i. 31.

CAP. II.

QUAM invisa et odiosa est potentia et sapientia hujus mundi Deo, quam divinæ sapientiæ adversa et contraria, iccirco etiam quam despecta et reprobata, vel ex hoc licet cernere, quod mysteria sapientiæ suæ et bonitatis Deus neque voluit plurimum a sapientibus et potentibus audiri, neque a talibus predicari; sed accepi ab illis et tradi qui erant hujus tenebricosæ sapientiæ, quæ humana ratione constat, penitus expertes. Quod si quando voluerit quempiam preditum sapientia seculari, cujusmodi Paulus et ejus discipulus Dionisius Ariopagita, ac nonnulli alii, veritates sapientiæ suæ et accipere et ad alios deferre, profecto hii nunciaturi aliis quod a Deo dedicerint, dedita opera nihil magis curarunt quam ut ex seculo nihil sapere viderentur; existimantes indignum esse ut cum divinis revelatis humana ratio comisceatur; nolentes etiam id committere quo putetur veritati credi magis suasione hominum quam virtute Dei.

Hinc Paulus in docta et erudita Gretia nihil veritus est ex se videri stultus et impotens, ac profiteri se *nihil scire,* ii. 2.

nisi Iesum Christum, et eundem crucifixum; nec posse quic-
i. 21. quam nisi per eundem; ut *per stultitiam predicationis salvos faciat credentes,* et rationantes confundat. Hoc enim placitum fuit Deo, ut ita fiat; quod testatur Salvator apud
Mat. xi. 25. Matheum: *Confiteor,* inquit, *tibi, pater, domine celi et terræ, quia abscondisti hæc a sapientibus et prudentibus, et revelasti ea parvulis.* Quæ misteria Dei profecto sunt ejus modi, ut qui non abnegat semetipsum prorsus, qui non stultus fit ut sit sapiens, qui non desinet esse homo ut sit Deus, is Deum, divinam sapientiam et spiritum, nunquam sentiet. Agitatus omnino oportet sit spiritu Dei, et regenitus, factusque novus in formam spiritalem, ut totus spiritalis spiritualia Dei spiritaliter examinet, exquirat, colligat, percipiat; percipiat
1 Cor. ii. 11. (inquam) non suo spiritu, sed spiritu Dei, *qui solus novit quæ sunt Dei,* quoque etiam prediti soli quæ sunt Dei cognoscunt, solique possunt et debent dici sapientes; idem etiam potentes, non sua quidem potentia et virtute, sed solius Dei, per Iesum Christum, Dominum nostrum.

In quo illud venerandum et adorandum miraculum, quod Deus ipse coierit cum humana natura; quod quiddam compositum ex Deo et homine, quod Greci vocant *theantropon,* hic vixit in terris, et pro hominum salute versatus est cum hominibus, ut eos Deo Patri suo revocatos reconciliaret; quod idem perstitit in probatione et ostensione virtutis, defensioneque justitiæ usque ad mortem, mortem autem crucis; quod deinde victa morte, fugato dyabolo, redempto humano genere, ut liberam habeat potestatem omnino, sine adversarii querela, eligendi ad se quos velit, ut quos velit vocet, quos vocet justificet:—quod (inquam) sic victa et prostrata morte mortisque auctore, ex morte idem resurrexit vivens, ac vivum se multis ostendit, multisque argumentis comprobavit; quod tum postremo cernentibus discipulis sursum, ut erat, Deus et homo, ascendit ad Patrem, illic ex celo progressum sui inchoati operis in terris et perfectionem despecturus, ac, quantum sibi videbitur, continuo adjuturus; quod deinde post hæc tandem oportuno tempore, rebus maturis, contrariis Deo rationibus discussis longe et a creaturis suis exterminatis, injustitia videlicet et ignorantia, in quarum profligatione nunc cotidie Dei sapientia et virtus

in suis ministris operatur, operabiturque usque in finem; quod tum, inquam, post satis longum conflictum et utrinque pugnam inter lucem et tenebras, Deo et angelis spectantibus, tandem ille idem dux et dominus exercituum, qui hic primus bellum induxit adversariis, et cum hostibus ipse manum conseruit, patientia et morte vincens, in subsidium suorum prelucens et prepotens rediet, ut fugata malitia et stultitia illustret et bona faciat omnia, utque postremo resuscitans mortuos ipsam mortem superet sua immortalitate et absorbeat, ac victuros secum rapiet in celum, morituros a se longe in sempiternam mortem discutiat in tenebras illas exteriores, ut per ipsum in reformato mundo sola vita deinceps in perpetuum sapientia et justicia regnet; hoc, inquam, totum magnum admirabile et obstupescendum miraculum in Iesu Christo, per quem Dei Filium incarnatum tota hæc dispensatio sapientissime et potentissime peragitur; hoc, iterum inquam, miraculum omni fide credendum, omni amore amandum, miraculum plenum gratiæ et veritatis, miraculum in mysterio absconditum, predestinatum ante secula in gloriam nostram, temporibus suis congruis re ipsa et effectu prestitum et exhibitum revelatumque hominibus, nemo sane perspicit, nisi ad id trahatur attolaturque, tanquam piscis, evangelica doctrina, ab aquis hujus mundi in spiritum, a caligine in lucem, a divisione in unitatem, a falso in veritatem, a malicia in bonitatem, in spem, fidem et caritatem; ut unitus in Deo, et Deo credens, et Deum amans, ex Deo solo stabiliter sit, sapiat clare, et bene agat.

Ad quam gratiam felicitatemque qui manent in hoc fluctuanti mundo, divisi animis et cogitationibus dissipati, qui caligene et atritate hujus secularis sapientiæ obfuscatas habent mentes ac pene extinctas, qui malicia et infirmitate depravatas habent voluntates et appeticiones ad omne malum inclinatas, cujusmodi habent proculdubio omnes qui ex more (ut videmus) pisciculorum inster in mundano hoc mare nantes vivunt, immo potius moriuntur, fluxa carne, duris oculis, debili virtute; ii profecto sunt ita inepti ut aliquid spiritus et lucis sensiant, ut non aliter atque ipsi pisces, quibus eos assimulavi, qui in aere nequeunt vivere, abstracti aliquousque in spiritum mori se arbitrantur; qui nihil minus possunt

pati quam aliquid depromptum ex penu spiritali. Id enim, ut ipsis videtur, necat spiritus eorum, nec se convalescere putant prius quam rursus in mundo relapsi fluctibus mundi obruantur.

O misera hominum et perdita condicio! Sed quodque est ut providetur fore. Ac novit Deus probe qui sunt ad sua mysteria magis idonii. Qui quidem sunt hii, qui minus visco hujus mundi tenentur, qui minus plagis hujus seculi nequam irretiuntur; vita, scilicet, sapientia, et potentia seculari. Quæ revera non est sapientia, potentia et vita; sed mors, stulticia et infirmitas, falsis nominibus exornata; a quibus qui longius abfuerint, quique fuerint impotentes et stulti appellati, ac nullius precii estimati, ii nimirum vero Dei judicio judicati fuerunt magis apti quibus sua misteria commendentur, quique ipsi formentur divina sapientia et voluntate, ut ex Deo solo sciant omnia et velint.

Quapropter prisca nostra ecclesia, qui Dei attractu constitit, ex contemptis et abjectis hujus mundi exorta et aucta est. In qua nemo ingressus est nisi qui vel nihil habuit hujus secularis sapientiæ et potentiæ, vel habitam deposuerit, ut stultus factus sapiat ex Deo. Quocirca Paulus hujus rei admonet Corinthios, et jubet *videant vocationem suam;* intelligantque in ipsis ecclesiaque eorum *non multos sapientes secundum carnem, potentes, nobiles, vocatos* et electos a Deo in societatem cum Christo, *sed infirmos, stultos,* humiles et abjectos; ut ipso Dei delectu manifeste pateret, eo gratiorem Deo quemque esse, quo mundo minus acceptus est; vilipensosque ad se accivisse, ut magni qui habentur in mundo, minimi a Deo estimari ostendantur; qui revera habent in se rationes et dispositiones longe contrarias divinæ formationi, quas suasu inductuque demonico, in quem facile labuntur homines, contraxerint; quæ si non eluantur, sique animus ab ipsis penitus non purgetur, divinarum rerum rationes et imagines excipere referreque non potest.

i. 26, 27.

Quæ quum simplices, puræ, bonæ et pulcræ sint, necesse est quæ adversantur et impediunt harum impressionem, naturam et nominationem habeant contrariam, sintque locatæ in multitudine, impuritate, turpitudine et malitia; hominesque ipsi talibus rationibus non præstant (ut ipsi falso putant), sed

subsunt; nec in alto, sed in imo; nec liberi vagantur supra in luce et calore, sed tenebrecoso frigore et maliciosa ignorantia deorsum in inferiori loco longe a regione claritatis et vitæ detenentur; hoc ipso miseri quod carent veritate et bonitate; verum eo miseriores quo hiisce se carere non intelligunt, quoque in ignorantia et infirmitate se sapientes et potentes esse putant. Quorum sapientia malitia est, potentia impatientia, nobilitas et altitudo revera ignobilitas et in imum depressio est, atque, ut apud Lucam inquit Salvator, *abominatio apud Deum.* Luc. xvi. 15.

Quamobrem non ab re quidem videtur factum fuisse a Deo, ut illo vulgo hominum et quasi fece in fundo residente longe a claritate posthabita, qui in tam altam obscuritatem non fuerint dilapsi, prius et facilius a divino lumine attingerentur; qui fuerunt qui minus in vallem mundi miseriæque descenderunt, qui altius multo extantes quam alii, merito priores exorto justitiæ sole illuminati fuerunt; qui supra multitudinem, varietatem et pugnam hujus humilis mundi, simplices, sui similes, et quieti extiterunt, tanto propiores Deo, quanto remotiores a mundo distaverint. Quod si Deus ipse est ipsa nobilitas, sapientia et potentia, quis non videt Petrum, Ioannem, Iacobum, et id genus reliquos, etiam antequam veritas Dei illuxerat in terras, tanto aliis sapientia et viribus prestitisse, quanto magis abfuerint ab illorum stulticia et impotentia; ut nihil sit mirum si Deus, cujus est bonis suis meliores eligere et accomodare, eos habitos stultos et impotentes deligerit; quandoquidem revera universi mundi nobiliores fuerunt, a vilitateque mundi magis sejuncti, altiusque extantes; ut, quemadmodum id terræ quod altius eminet exorto sole facilius et citius radiis tangitur, ita similiter fuit necesse, prodeunte luce quæ *illuminaret omnem hominem venientem in hunc mundum,* prius irradiaret eos qui magis in hominibus eminuerint, et quasi montes ad hominum valles extiterint. Ad alios autem qui sunt in imo, in regione frigoris, nebulosa sapientia obducti, et tardius penetrant divini radii, et illic difficilius illuminant, et citius destituunt, nisi forte vehementius incumbentes rarifecerint nubem et levifecerint hominem, ut abjectis omnibus quæ habet, evolet in Christum. Quod si fecerit, tum emergit in conditionem et Joan. i. 9.

statum Petri ac talium pervulorum, quos dudum contemserit, ut per eam viam ascendat ad veritatem, qui ipse est Christus.

Mat. xviii. 3. Qui dixit, *Nisi conversi fueritis, et efficiamini sicut pervuli, non intrabitis in regnum celorum.* Qui pervuli sine dubio sunt majores illis qui magni in mundo reputantur, ac ideo jure a Deo ad sua misteria antepositi. Siquidem descendenti Deo in homines, altiores hii aliis in Deum occurrerunt; qui primi illum accipientes habuerunt in mandatis, ut deinde ejus nomen, lucem et bonitatem dirivarent gradatim deorsum ad infirmos[1] quosque ; etiam ad illos, si fieri posit, qui valles terrarum et profunda maris inhabitant.

Nemo ergo dubitet quin Deus, quanquam tales non habebantur, tamen revera eligisse sibi nobilitatem et sapientiam et potentiam humanæ generationis, ac nubem hominum in sinceriore sua parte illustrare incepisse, ut deinde radii ad spissam atritatem penitrent. In qua atritate fuerunt et sunt sapientes et potentes hujus seculi, qui difficulter in se sane lucem admittunt ; verum pergent radii in consummationem illuminandorum. Quod non est particeps lucis discutietur. Ille qui baptizat in spiritu et igne, id est,

Mat. iii. 12. igne spiritali, *ventilabro in manu permundabit aream suam, et congregabit triticum in horeum suum ; paleas autem comburet igne inextinguibili.* Paleæ sunt quæ arescunt vana sapientia, quique falsa potentia inefficaces sunt, qui jure apud Deum ultimo loco habentur, ne dicam nullo ; vel potius in nullo, ne falso dicam in aliquo. A quorum ratione vivendi et forma qui longius abest, differentiusque se gerit, is profecto apud equos judicos et nobilior et sapientior et denique (quod minus stulti vident) etiam potentior debet haberi. Quandoquidem vera potencia non tam elucet in mobili accione, quam in constanti patientia.

Corinthii et sua ipsorum opinione et aliorum etiam habiti sapientes, nihil arbitrati sunt venire in sermonem posse, de quo non disertissime disputarent, de quoque etiam probabilem sententiam non proferrent : homines insolenter confisi suis ingeniis, et sapientiam sibi arrogantes, in quaque re et veritatem et falsitatem posse suis viribus deprehendere

[1] *Leg.* infimos.

opinati sunt; gens ingeniosa, abundans et ocio et literis, ac simul artificiosa quadam eloquentia freta, quicquid in medium venerat, id in utramvis partem et suadere et dissuadere nihil diffisa est. Fuit illa Greca natio, illis argutiis versatibilis humani ingenii, semper prompta ad arguendum et redarguendum; sed hiis humanæ mentis deliramentis miserabiliter decepta. Siquidem quo putarunt maxime se videre et veritatem percipere posse, eo maxime excecata fuerat Grecia, ne veritatem intueretur. Quod putaverint sibi fuisse subsidio, fuit impedimento. Quo valuerunt apud homines, apud Deum impotentes fuerunt. Hinc sapientiam illorum vocat Paulus *stulticiam apud Deum;* et admonet, si volunt veri sapientes iii. 19.
esse, *stulti fiant ut sapiant.* Humanis viribus, facultatem rationis quantum maxime potentis, spiritu hujus mundi, adminiculis humanæ doctrinæ ac eloquentiæ quibusquunque et quantisquunque accumilatis, non valet homo aspirare ad ea quæ Deus in sua absoluta ratione et voluntate longe supra omnem rationem molitur et prestat; quæ solus divinus spiritus novit, et qui eodem spiritu afflati sunt, ut fide videant dum hic sint, et *per speculum in enigmate;* donec *facie* xiii. 12.
sint *ad faciem* visuri.

Qua inhalatione divini spiritus qui non tanguntur, ii acie qua divina cernant mysteria careant necesse est. Paulus autem arreptus in unum illo benigno et suavi afflatu, egregie claruit perspicuitate spiritus, et liquide vidit mirabilia Dei, et ex eodem spiritu constanter eadem docuit; maxime Iesum Christum crucifixum; cujus salutaris rei mysterium unde et quorsum tendit probe novit, qui ita abnegavit semet ipsum, ita se dedit et vovit Deo, ita totus ex Deo dependit, ut nihil se prorsus nec sapere nec posse nisi ex Deo professus est. Atque apud Corinthios, qui non parva de se, nec parum se sapere et posse cogitarunt, is nuncium Christi afferens vili se pendit, ac *nihil se scire nisi Iesum Christum et eundem* ii. 2.
crucifixum, nihilque nisi ex Deo posse, presetulit; cujus spiritum tenuit, quo sapuit, quo docuit, quo egit omnia; ut non ipse homunculus insipiens et impotens, sed sapiens et mirificus Deus in eo videatur omnia egisse, qui operatur in fidelibus ministris suis, et trahit ad fidem mysteriorum

suorum quos ipse vult; eligit in regnum quos libet Dei, qui
Ps. xiv. 1. cum Christo regnent *in monte sancto suo.*

Ideo velit Paulus Corinthios non confidere in sapientia sua,
Rom. viii. 7. quæ *inimica est Deo,* sed regenitos extra se ire in Deum, et evadere supra se, novos, spiritales et divinos homines; in quo statu sint, sapiant, et ex spiritu agant omnia; ut vere
ii. 12. possint illud dicere: *Nos non spiritum hujus mundi accepimus, sed spiritum qui est ex Deo, ut sciamus quæ a Deo donata sunt nobis;* id est, redemptionem per Christum; et salutem,
Matt. xi. 25. id est, misterium quod Deus *abscondit sapientibus et revelavit pervulis;* misterium absconditum, predestinatum ante secula
1 Cor. i. 21, *sqq.* in gloriam electorum; quod voluit notum fieri *per stulticiam predicacionis, ut confundat sapientes;* quod voluit *periuntibus esse stulticiam;* talibus *qui salvi fient, virtutem Dei; Judeis scandalum, gentibus insipientiam; vocatis* et delectis Dei
2 Cor. iv. 7. *virtutem et Dei sapientiam.* Quod voluit etiam esse *thesaurum in vasis fictilibus,* propinatum ab apostolis, et habens
Ib. ii. 16. *odorem, aliis mortis in mortem, aliis vitæ in vitam.* Est enim quodque ut is qui recipit; et odoriferum Christi evangelium tale sentitur, ut is qui audit divina voluntate vel eligitur vel reprobatur.

In quo, ut in omnibus, est justus et misericors Deus; cujus ratio, voluntas et actio omni humilitate veneranda et colenda est, non nostra stulticia attrectanda temere et disputanda.

CAP. III.

Deus.		Deus.
Christus.		Christus.
Ecclesia	Quibus ministratur.	Corinthii, Ecclesia.
	Qui ministrant.	Apostoli.

PAULUS, spiritalis, potens spiritu, escam et solidam cibum habens, spectans ad Deum, sectans charitatem, quam sequitur unitas, potentia, fortitudo.

Corinthii, quasi carnales, infirmi carne, adhuc lacte et fluida potione potiusquam cibo pascendi, spectantes ad humiles homines, non ad summum Deum, gloriantes in hominibus non in Deo.

Deus auctor et effector est omnium in hominibus ; Agricola, Architectus, Pontifex.

Christus fundamentum est, quo nemo potest aliud ponere.

Corinthii ipsi bona agricultura Dei est, pulchra architectura, sanctum templum, divina spiritus hospicium.

Ministri sunt in duplici genere. Alii veri, boni, simplices, sancti, fideles Deo, pii erga homines, prudentes et diligentes in ecclesia per gratiam, et adjutores Dei. Alii contra fallaces, maliciosi, multiplices, impuri, perfidi, injusti, stulti, temerarii, adjutores diaboli.

Deus ipse justus et misericors, operis sui et quasi edificii in hominibus auctor est, qui altum et solidum fundamentum posuit Iesum Christum, supra quod apte et conciniter voluit reliquum opus erigi et consummari ; quod assimulatione ad veritatem et simplicitatem Christi secum constet firmiter et duret perenniter.

Ministri humiles, quibus utitur Deus in construendo et perficiendo opere suo, sunt apostoli, ut videlicet qui fideles sunt Deo, qui in eo quod inchoatum est a Deo, ipso Deo duce et ejus spiritu pergunt, non suis usi ingeniis, sed tractu divini spiritus, nec sibi quicquam confisi, sed soli Deo ; hii nimirum in vero et solido Christo, pro ratione fundamenti, concinne edificant in hominibus et sapientiam et bonam actionem, et promovent edificium structura durabili et pulcherima, lapidibus aureis, argenteis et gemeis coagmentatis ; ut sua constantia et patientia non timeat injuriam adversariorum ; sua specie et nitore perplaceat Deo et amicis Dei.

Contra autem qui suis confisi ingeniis arbitrantur ex se ipsi aliquid in ecclesiam bene introducere posse, profecto ii edificationem adhibent fundamento disparem, indignumque Christo, ingratum Deo et ecclesiæ dedecorosam ; edificationem quasi ligneam, feneam, stipulinam, falsam, fragilem, caducam ; quam facile adversariorum impitus disperget, et ignis ille examinatorius Dei in die domini dissipabit. Ut enim in segitibus zizania usque ad messem, item in rhete ut mali pisces, quamdiu in mare sunt, una commisceri sinuntur ; in littere vero facta est seperatio ; ita similiter fert Deus omnia, et tollerat improborum in sua ecclesia malam edificationem, usque ad consumationem seculi, ad diem iii. 2.

iii. 13. Domini, in quo *cujusque opus ignis probabit;* ignis quidem
Es. i. 25. ille de quo Esaias: *Excoquam ad purum,* inquid, *scoriam*
Luc. xii. 49. *meam: ignis,* quem Christus *venit mittere in terram;* ignis mala consumens; qui spiritus ille bonus et sanctus est, quem Iesus quasi *ventilabrum* habuit *in manu sua.* Qui spiritus *permundabit aream* domini. Qui etiam idem spiritus purga-
1 Cor. iii. 13. torius *unius cujusque opus, quale sit, probabit.* Cujus potentem presentiam quod quadam spiritali cognatione ferre poterit, id stabit illesum, immo etiam adjutum et conservatum in foventibus radiis divini spiritus; qui quodque spiritale statim agnoscet, et sustinebit ut suum; nec agnoscet quidem quicquid aliud quam suum et spiritale. Quod si quicquam alienum fuerit a spiritu, olens magis infirmitatem humani ingenioli, quam fortitudinem divini spiritus, id potentiam et veritatem divini spiritus non sustinens, ut vanum et futile longe propelletur, cum etiam dispendio illorum a quibus illa inanitas profecta est, qui volunt in divino opere insolenter plus sapere quam oportet.

iii. 15. Tamen tales *salvos fore* dicit Paulus, sed *quasi per ignem:* nisi quod adhibet Apostolus *si* (dicit enim, *si tamen*) significat Paulum subdubitare salvi erunt ejusmodi, necne. Verum hoc proculdubio certum est; salvi si fuerint illiusmodi violatores templi, per ignem eos purgationemque spiritus sancti salvos fore; quanquam quod sequitur talibus salutem non
iii. 17. videtur proponere. Nam tales *violatores templi Dei* dicit *Deum disperditurum.* At, utquunque est, id nequaquam dubitamus velle Paulum, qui impuri sunt, inquinatoresque sancti operis Dei, eos, si salvi fuerint, non aliter quam purgatione divini ignis et spiritus sancti, salvos facturos esse.

iii. 1. Quod autem scribit Paulus se Corinthiis adhuc *carnalibus non potuisse loqui spiritaliter,* nec divisis et multiplicibus unita et simplicia, nec infirmis et insipientibus sapientia et fortia, nec denique dare languentibus solidum cibum et escam, sed fluentem potum qui facilius admittitur, citius coquitur, congruentius coaptatur; id a corpore similitudinem trahens dixit. Nam, ut se habet corpus ad cibum suum, ita animus ad suum; utque soluto, diviso et fluentiori potione aluntur egriora corpora, ita animi impotentiores tenuius, et dimissius, et magis quasi fluidum facilius fert, et in eo alitur

comodius. Ut enim vires sunt cujusque vel animi vel corporis, ita quo reficiantur convenienter oportet sumministrari. Ut etiam sanum et robustum corpus solidiores et duriores cibos non recusat, cujusmodi tamen infirmiorem stomachum debilitarent et frangerent, ita contracta in se sursum anima potentius fortia fert sine offensione, et sublimiora potest intelligere.

Sublimiora vero et difficiliora perspectu in intelligibilibus duro et difficili coctu papulo comparantur. Ab hiis quanto magis deorsum descendis, reperis divisa, vaga, fluxa, multiplicia; pro quarum instabilitate potui et fluenti liquori comparantur.

Est mos medicorum, quum vident egrotos solidiores medicinas non posse deglutire, tum easdem solvere in liquorem; ut molliores eæ et fluentiores sorbeantur. Idem boni magistri facere debent, palpareque animos eorum qui docentur, ac experiri signis quantum valent quatenusque possunt, atque cibos quos habent duriores quasi cominuere et emolifacere, apponereque cuique quantum deglutire et coquere potest, nec gravare quenquam onere et quasi crapula, unde lesio stomachi, dedignatio, fastidium, contemptus nascitur.

Majora illa, et solidiora et dura coctu (nisi animæ saltem sint excellentiores) sunt summæ illæ veritates, et simplices rationes divinæque et spiritales; quas absolutissimi et perfectissimi mores consequuntur. Ad quas non sunt idonii quidem nisi admodum potentes animis, qui sunt toti contracti in unum, quique contempto mundo et corpore, in summo suæ mentis, in unitate, in indivisibili, et in puncto constant. Ii et tales sunt potentes et habiles, ut quicquid ex alto traditur, quantumquunque solidum, simplex, et supra rationem, id fortibus animis admittant, teneant firma fide, coquant efficaci amore, convertant in optimum, colant et venerentur.

Tales si quos nactus est Moises ille, profecto non velata facie sed detecta eos collocutus est; qui ex imbecillitate non exhorruissent gloriam vultus illius, sed quasi in cognato et simili delectati essent. Talibus Christus ipse noster dedit *nosse mysteria regni Dei*. Talibus glorificatus in monte se exhibuit. In hoc hominum fortium genere fuit etiam Paulus, illuc in adamantinam mentem a Christo raptus, et

Marc. iv. 11.

tentus ut intuetur veritatem Dei, et in absoluta se bonitate conservaret. Ideo illi nihil durum in mysteriis, nihil incredibile fuit. Quorum autem mentes adhuc minus collectæ in unum sunt, multumque sunt divisi et in corpus ac mundanas res dissipati, in hiis inconstantia fluentes, non supra hæc in unum consolidatæ, atque ideo infirmæ et caducæ, atque idio etiam ad illa altiora et graviora ferenda ineptæ et impotentes, cujusmodi sane fuerunt Corinthiorum mentes, adhuc a diviso et multiplici corpore ac mundo non satis solutæ nec separatæ; in hiis habenda est racio condicionis et virium. Ac talia, et ea quoque eo modo quo ferre possunt, talibus considerare accomodare debent cum miseratione eorum infirmitatis, cumque optatione majoris fortitudinis, cumque spe de die in diem melioris valitudinis.

Ita tradidit Moyses veritatem et indicium Dei, quasi deductum ad res sensibiles, et solutum in fluxa, veteribus hebreis. Ita Christus discipulis, quæ poterunt portare; ita denique Paulus et mollius et parcius Corinthiis; et quasi lac potum dedit non escam. Superiora illa solida, quam deducuntur ad inferiora, degenerant quodammodo a simplicitate in multiplicitatem, ab intelligibili condicione prope in sensibilem, et (ut ita dicam) a mastigabili condicione in potabilem; fiuntque pro racione infirmorum animorum lentiora et coctibiliora.

Summa est, quod velit Paulus non altissimas se rationes rerum et christianæ religionis tradidisse Corinthiis, sed quæ convenicbant mentibus eorum, magis adhuc herentibus
ii. 6. mundo quam Deo. *Sapientiam loquutus est inter perfectos;* imperfectis quodammodo stulta accommodavit, humiliora et crassiora. Hoc consilio etiam minus perfectos, minusque absolutos mores ad tempus tolleravit; indulgentia cum eis agens leniter, quatenus licuit; non tam cogitans quantum ei licuit, quam quantum aliis expediat; nec quantum ipse potest, quam quid Corinthiis conveniat, quantumque deglutire, ferre, coquere, et in bonum animi alimentum vertere poterant; ne quorum salutem quisierat, eosdem inconsiderate necaret.

CAP. IV.

MAGISTRATUS in Christianitate omnes non magistri sed ministri sunt ecclesiæ. Ministrorum vero est sedulo agere, et laudem non ab hominibus, sed a Deo solo expectare; item non hic, sed post hanc vitam: agnoscere etiam non valere se in ministerio viribus suis, sed facultate a Deo accepta: ideo homines non in suis ministris, sed in Deo solo gloriari oportere.

Apostoli quia despecti devexatique fuerint a mundo, iccirco ceperint apud Corinthios vilescere fortasse, haberique non alio in loco quam apud paganos damnati illi et *addicti morti*, iv. 9. ad bestiasque in spectaculo projecti. Quorum cecitatem dolens prope irridet Apostolus, ac yronice et dissimulanter illos effert anteponitque sibi; ut illi stultitiam et arrogantiam suam, maxime qui voluerunt in Corinthiis magistri videri, agnoscant, pudeatque eos despicere Apostolos, et suos parentes in Christo, propter vitam eorum erumnosam; quum potius vitam Apostolorum, et sui genitoris Pauli, debent sibi proponere exemplum, existimareque id in primis faciendum esse quod factitant Apostoli, illorumque vestigia sectanda, a quibus in recta semita fuerunt instituti. Quod si perdita apostolorum via deliraverint, quem habent ducem quem sequantur? Oportet ergo intendant sine intermissione oculos in eum qui antegreditur et precursor est, maxime vero si via non sit trita, nec alia cernuntur vestigia quam ejus qui unus anteivit. Tunc solicitius observanda est impressio pedum, ne, si aberraris, aut sero aut nunquam in viam redeas.

Erraverunt autem Corinthii a vestigiis Pauli. Ideo misit iv. 17. illuc Timotheum, qui eos viam suam monstraret, reduceretque ad semitam errantes, ut ejus presentia digniores essent, ab ipsoque promoverentur in melius, non revocarentur ubi eos locarit. Hoc enim esset agere actum; et discipilo alicui magis convenit quam magistro. Ideo Timotheum misit qui illos revocet, ut ipse revocatos promoveat, et aliquando promotos perficiat in re, scilicet virtute, et divina actione; quæ spectanda est, *non sermo;* in quo *non est regnum Dei, sed in* iv. 19, 20. *virtute.*

CAP. V.

v. 7, 8. PASCA *nostrum*, agnus ille immaculatus in quo non est inventus dolus, *sincera azima* omnino sine *fermento maliciæ, immolatus est Christus;* qui est a nobis comedendus, non solum sacramento sed etiam imitatione; ut illo educati, et illius formam intuentes, ei assimulemur, simusque (quoad fieri potest et per gratiam licet) ita sinceri et simplices, sinceritate et puritate justiciæ, ut ejus contrarii nihil admixtum habeamus. In vita enim ipsa et actione debet esse omnis candor et simplicitas, ac (quatenus datur) relatio Christi in re et factis.

Quod est vere Christianum pasca facere, et ab egipteo hoc mundo, Christo duce, ad celestem hierusalem proficisci. Quo assidue contendere et in continua hac celebratione pascæ esse debent universi Christiani. In quibus si aliquid sit fermentatius, sitque aliquis deprehensus in vicio, is a pascæ sanctimonia societateque cominionis in Christo ejiciendus est; ne in cultu Christianæ pascæ, id est, in purgata et pura vita in Christo, aliquid fermentatius et homo delinquens agnoscatur, quo tota festi celebritas indigne et
v. 1. nepharie violetur. Quocirca Paulus dat operam, ut ille qui novercam suam duxit uxorem (ut fermentum ab azima) ex sancta communione ejiciatur; ut destitutus gratia foris devexationibus diabolicis expurgetur, baptizeturque liquore penitentiæ, ut spiritus ejus salvus fiat. Servanda est enim societas sancta et integra. Auferendum est malum a nobis ipsis. Inviolatum templum Dei custodiendum est. Nullum flagitium, nullum vitium, nihil justitiæ contrarium, in justificata civitate morte Christi et fide hominum ferendum est.
v. 6. Nam *modicum fermentum totam massam corrumpit;* et parum vicii plurimum justiciæ potest labefactare.

Itaque vescamur sinceritate Christi; imitemur illum, et ambulemus sicut ille ambulavit, sapienter, simpliciter, juste et innocenter; ut illo quo ille pervenit perveniamus, re-
Ps. xxiii. 3; xiv. 2. quiescamusque *in monte illo*, quo nemo ascendit, nisi *qui ingreditur sine macula et operatur justiciam.* Atque quem-

admodum nemo ascendit illuc ad Dei montem altissimum, nisi verus et justus, ita ille non descendit huc, nec presens est hominibus, ut eos ad se sursum trahat, nisi in hiis sit veritas, sinceritas et justicia; quam hominum societatem unus improbus potest labefactare. Ideo sententia est Pauli, in Christiana societate et ecclesia, ut omnes fornicarii, avari, rapaces, idolatriæ, maledici, ebreosi, ita excommunicandi sint, ut ne cibum quidem cum illis sit sumendum. Fermentum enim ex azima, et malum a justicia, et peccatores ab ecclesia, funditus tollendi sunt, et ad Sathanam longe abjiciendi, *ad interitum carnis; ut in die domini spiritus salvus fiat.* 1 Cor. v. 5.

CAP. VI.

IN nomine Domini nostri Jesu Christi, et in spiritu Dei, qui est totus in Christo, spiritus sanctificationis, ecclesia baptizata, sanctificata et justificata est; ut peniteat preteritorum, non amplius peccet, semper bene faciat, amore et caritate copuletur, convinciaturque in unum, contracta sursum, conspiretque in bonum; quæ sunt hujus mundi, quæ temporalia, quæ secularia, despiciat, hæc non cupiat, non querat, seorsum non rapiat; pro hiis ipsa ecclesia inter se nullo modo dissideat, litiget, contendat in judicio; sed remittat de jure suo, et fraudem ac injuriam patiatur potius quam oculo ad hæc verso, quam disceptatione inita coram quoquunque judice, det occasionem vel externis et paganis de se male suspicandi, judicandique avariciam in ecclesia esse, vel fratribus Christianis malum et perniciosum exemplum altercandi letigandique de eis quæ nihil ad rem pertinent; de quibus contentio et pungna apud judices quosquunque scandalizat ecclesiam; quorum contemptio, conservandæ pacis gratia, magnanimitas, robor, admiratio et gloria est ecclesiæ.

Angustis sane et minutis sunt animis, qui hæc non vident, quique sensiunt de secularibus rebus contendendum esse, et in hiisce jus querendum suum; qui ignorant quæ sit divina justicia, quæ injusticia; quique etiam homunciones, quorum

stulticia haud scio ridendane sit magis quam deflenda, sed certe deflenda; quoniam ex ea ecclesia calamitatem sentit, ac pene eversionem; sed illi homunciones perditi, quibus hoc nostrum seculum plenum est, in quibusque sunt etiam qui minus debent esse, ecclesiastici viri, et qui habentur in ecclesia primarii: illi, inquam, ignari penitus evangelicæ et apostolicæ doctrinæ, ignari divinæ justiciæ, ignari Christianæ veritatis, soliti sunt dicere causam Dei, jus ecclesiæ, patrimonium Christi, bona sacerdotii, defendi a se oportere, et sine peccato non posse non defendi.

O angustia! O cecitas! O miseria istorum! qui quum incunt rationem perdendi omnia, non solum hæc secularia, sed illa quoque etiam sempiterna, quumque ipsa perdunt, putant se tamen eadem acquirere, defendere et conservare; qui ipso rerum exitu ubique in ecclesia, homines ipsis piscibus oculis durioribus, non cernunt quæ ex contentionibus judiciisque dispendia religionis, diminitio autoritatis, negligencia Christi, blasphema Dei sequitur; ea etiam ipsa denique quæ ipsi vocant bona ecclesiæ, quæque putant se suis litigationibus vel tenere vel recuperare, quam cotidie paulatim et latenter tum amittunt tum egre custodiunt; siquidem magis vi quam hominum liberalitate et charitate; quo nihil ecclesia indignius esse potest.

In qua proculdubio eadem debet esse ratio conservandi quæ data fuerint quondam, quæ fuerit comperandi. Amor Dei et proximi, desiderium celestium, contemptus mundanorum, vera pietas, religio, charitas, benignitas erga homines, simplicitas, patientia, tollerantia malorum, studium semper bene faciendi vel omnibus hominibus, ut in constanti bono malum vincant, hominum animos concitavit ubique tandem, ut de ecclesia Christi bene opinarentur, ei faveant, eam ament, in eam benefici et liberales sint, darentque incessanter, datisque etiam data accumulent, quum viderant in ecclesiasticis viris nullam avariciam, nullum abusum liberalitatis suæ.

Quod si qui supremam partem teneant in Christiana ecclesia, id est, sacerdotes, virtutem quæ acquisivit omnia perpetuo tenuissent, adhucve tenerent, profecto si staret causa, effectus sequeretur vel auctus vel conservatus;

hominesque ecclesiastici non solum quieti possiderent sua, sed plura etiam acciperent possidenda. Sed quum *aquæ*, ut ait David, *intraverunt usque animos nostros*, quumque cupiditatis et avaritiæ fluctibus obruimur, nec illud audimus, *Si divitiæ affluant, nolite cor apponere*, quumque neglecta illa virtute et justicia et studio conservandi amplificandique regni Dei in terris, quod sacerdotio, nec exposcenti nec expectanti ejusmodi, acquisivit omnia, animos suos (proch nephas) in illos appendices et pendulas divicias converterint, quod onus est potius ecclesiæ quam ornamentum, tunc ita illo retrospectu (*canes illi et sues ad vomitum et ad volutabrum luti*) infirmaverunt se, amissa pulchra et placida conservatrice rerum virtute, ut quum vident recidere a se cotidie quod virtus comperavit, impotentes dimicant et turpiter sane confligunt inter se et cum laicis, cum sui nominis infamia, et ignominia religionis, et ejus rei etiam quam maxime querunt indies majore dispendio ac perdicione; non videntes ceci, si quid acquisiverit aliquid, necessario ejus contrarium idem auferre oportere. Contemptus mundi mundanarumque rerum, quem docuit Christus, comparavit omnia. Contra earundem amor amittet et perdet omnia.

Ps. lxviii. 2. Ps. lxi. 11. 2 Pet. ii. 22.

Quis non videt, quum virtute prestitimus, nos tunc bona mundi jure exigere non potuisse, nisi quatenus tenuiter ad victum vestitumque pertineat, quo jubet Paulus contenti simus? Quis, inquam, non videt multo minus nunc nos exigere debere, quum omnis virtutis expartes sumus, quumque ab ipsis laicis nihil fere nisi tonsa coma, et corona, caputio, et dimissa toga, differimus? Nisi hoc dicat quispiam, diridens nos, quum nunc sumus relapsi in mundum, quæ sunt mundi et pertem nostram in mundo nos expostolare posse; ut non amplius dicamus, *Dominus pars hereditatis nostræ;* sed nobis dicatur, *Mercedem vestram recipistis.*

1 Tim. vi. 8. Ps. xv. 5. Matt. vi. 2.

O bone Deus, quam puderet non hujus descensus in mundum, si essemus memores amoris Dei ergo nos, exempli Christi, dignitatis religionis Christianæ, professionis et nominis nostri! Amavit nos Deus, ut illum solum redememus, illique soli studeamus. Iesus Christus ille, doctrina nostra certissima, contempsit mundum, et dixit

Joan. xviii. 36. Luc. xii. 14. *regnum suum non esse de hoc mundo,* et se vicisse mundum ; et fratribus litigantibus noluit esse judex, sed admonuit caverent ab avaritia, unde omnis nostra nascitur litigatio ; et manum abscindi et oculum erui voluit potius suorum, quam ab hiis quispiam scandalizetur. Quanto magis contemni debent et abjici longe terrena omnia, quam harum cupiditate scandalizetur et detrimentum patiatur ecclesia ; quæ non constat hiis bonis, ut solent falso dicere isti minutuli, sed, ut verissime sentit Paulus, *justicia, pace, et gaudio in spiritu sancto :* quod verum est bonum ecclesiæ ; quod jubet Apostolus Romani *non blasphement ;* et *habitare fratres in unum,* quod *bonum et jucundum* vocat David.

Rom. xiv. 17. *Ib.* 16. Ps. cxxxii. 1.

Cujus unitatis conservandæ gratia omnia posthabenda sunt ; et dare debes omnia fratri potiusquam cum eo litiges ; ut, parva amissione bonorum, magnum amorem, quod verum est bonum, redimes. Quod est bonum nullo lucro mundanarum rerum vel minima ex parte amittendum ; quod si tenuerimus, omnia alia sua sponte sequerentur. *Querite, inquit Iesus, regnum Dei ; et omnia hæc adjicientur vobis.* Quod si, contra evangelicam doctrinam et apostolicam, hæc in primis querimus, profecto et illa quæ sunt Dei et hæc quoque aliquando simul (quæ nunc magna ex parte amisimus) frigiditate et infirmitate nostra, omnia amittemus.

Matt. vi. 38.

Ideo, ut divinitus docet Paulus, *omnia in gloriam Dei faciamus,* et simus *sine offensione Judeis et gentibus et ecclesiæ Dei ;* ac imitati Paulum per omnia placeamus Deo, *non querentes quod utile sit nobis, sed quod multis, ut salvi fiant ; emulemurque charismata meliora* et illam *excellentiorem viam,* quæ est concordia et caritas, quæ sine dubio *non querit quæ sua sunt,* immo etiam quæ sua sunt amittit, ut se servet, et damnum lucrum computat quo se conteneat, ac potius quam dissideat a fratre, cum eoque litiget, ultro ei concedit omnia. In quo si stultus reputatur, consolatur se quod in Deo sapit, cujusmodi sapientia apud mundum stulticia est ; gloriosumque sibi reputet stultum appellari pro charitate Christi, pro qua vitam potius amittat, nedum secularia, quam patiatur eam labefactari. In lite autem non potest esse ullo modo quin labefactetur. Quocirca Paulus nolit lites in ecclesia omnino apud ullum quidem judicem ; sed in

1 Cor. x. 31-33. xii. 31. xiii. 5.

externis bonis fraudem patiatur quisque potius et injuriam; atque hoc quoque etiam in ipso corpore. Alioquin nunquam precipisset Iesus, *si percusserit te aliquis in una maxilla, prebeas ei alteram;* nec Paulus in epistola ad Romanos prohibuisset fratribus defentionem sui, jussissetque ut cedant etiam paganis. Quanto tum magis fratribus id faciendum est, amoris tutandi causa et charitatis.

Matt. v. 39.

Rom. xiii. 5.

Quocirca plane concludamus non esse Christianorum quaquunque de re, vel externa vel corporis, apud quemquunque judicem litigare, et jus querere suum; quum Christiano viro nulla potest esse major justicia, nihil magis equum, quam injurias pati et tollerare. *In qua patientia possidebimus animas nostras.* Quod si velimus agnoscere in hoc mundo aliquid nostrum, et id exigere, pro eoque in judicio contendere, consumereque tempus in litigatione, cum qua sinceritatem charitatis manere est imposibile, quis non videt tunc nos et indignum et injustum facere, ac in impatientia nostra perdire animas nostras? Quapropter ait Paulus, *Iam quidem omnino delictum est in vobis, quod judicia habetis inter vos;* nec litigari sine peccato nullo modo potest, quando lite quasi obnigratur candor charitatis. Ad quam integram et inviolatam servandam, tanquam ad certissimum signum quo dirigantur omnia, spectandum est, omnique pacientia incumbendum.

Luc. xxi. 19.

1 Cor. vi. 7.

Quod si quispiam dicat Paulum concedere lites, atque ut non apud paganos sed apud suos judices litigent, suaque, si velint, querant; is audiat et aliquando intelligat Pauli mentem et voluntatem fuisse, in ecclesia *ut omnes essent sicuti ille esset;* atque quemadmodum post virginitatem concessit unius mulieris concubitum, quæ nuptiæ sunt, illis qui sine carne omnino vivere nequiverint; et post contenentiam et abstinentiam ab omne munere, concessit ut ministratores spiritalium temporalia acceperent, saltem quatenus ad tenuem victum sufficiret; iis scilicet qui manubus non voluerint laborare; ita ex defectu gratiæ nequeuntibus optime facere ut debent, permisit indulgentius ut ad tempus aliquousque starent ab optimo, si urget necessitas; atque si non possint non male facere, faciant tamen malum quam minimo possunt. Et qui viderat Corinthios ex

vii. 7.

avaricia, quam statim eradicare non poterat omnino, contendere velle, et ita exorbitantes ut paganos sibi judices quererent; invitus, sed tamen ut vitetur majus malum, modo nolint illi non litigare, litigent tunc et expectant judicium a suis et equitatem, potiusquam ab iniquis. Qui sui debent esse tales, ut vilissimus eorum quisque in temporalibus facile agnoscat ubi sit equitas; ut debeat pudere Corinthios excurrere ad externos paganos pro equitate, quasi apud ipsos non esset quispiam, qui quid sit equum poterat cognoscere, et recta sententia eorum lites derimere; qui sunt electi in eam prestantiam et sapientiam, ut etiam
vi. 2, 3. mundum et angelos judicent; in quibus minimus quisque pro suo dono graciæ sit major maximo paganorum, et verius arbiter equitatis.

Summa ergo voluntatis Pauli est, ut potius nullo modo contendat quisquam, quam contendat. Quod si nolit non contendere, tum id agat magis apud suos quam externos; ut morbus et malum, quod curari potest,[1] magis lateat in suis quam prodatur foras; ne agnita ab externis infirmitate eorum scandalizetur ecclesia. Consideratus Paulus solet paterne indulgere aliquousque eis et morem gerere, quos videt suæ meliori voluntati obsequi non posse, quosque sperat, si mollius trectentur, aliquando obsecuturos, et ad id quod est perfectius profecturos.

Omnia mihi licent, sed non omnia expediunt.—Prim. ad Corin. 6.

Putarunt Corinthii, se potuisse sua repetere in judicio; se sine peccato conviviis idolatrarum interesse; se audacia conscientiæ fretos, sine formidine etiam idolatita propalam degustare. Sed parum considerati non viderunt quid expossit bonus ecclesiæ status; nec dedicerunt id licere solum quod expedire et Rei Publicæ utile esse possit. Nec meminerunt universam Christi ecclesiam unum esse quasi corpus, in quo quisque non sibi, sed corpori, non ad suam utilitatem, sed ad emolimentum totius comunionis (et hoc, longo

[1] *Leg.* non potest.

prospectu in posterum quid ex presentibus actibus evenire poterit) vivere debet et agere omnia, cogitareque semper ex comuni utilitate suum privatum commodum pendere. Quod quidem cujusque eo dimunitius esse necesse est, quo publicæ utilitatis ratio quovisquunque modo diminuatur; quæ maxime et principalissime in unitate, concordia, charitate, *pace, et gaudio in spiritu sancto* consistit; quam ut integram et solidam conserves in societate, abjice quicquid habes in externis bonis, et a corporis voluptate quantaquunque, maxima minimave, abstine. Immo in hoc quoque detrementum patere vel maximum; et, dominico jussu, *erue tibi oculum*, potius quam is te scandalizet: detrimentum, inquam, patere vel maximum in te ipso (etiam si sis in Christiano corpore excellentius membrum aliquod, et quasi oculus) priusquam corpus Christi et Christus ipse, qui ex se et sua ecclesia constat, tui unius lucro detrimentum patiatur. Quod lucrum tibi, si longius abs te et amplius circumspicias, nullum esse potest, si inde damnum vel minimum aliquando in ecclesia exoriatur; ex cujus malo in te simul malum, si ejus sis membrum, proficisci necesse est. Quocirca, non modo si ames Rem Publicam, et unitatem pulchritudinemque Christianæ societatis, quam in primis et solam amare debes, sed etiam si te ipsum tuumque comodum ames (quo nihil debes facere minus, si verus vis esse Christianus) nil unquam habe antiquius ipso Christo, in quo tanquam membrum vivis, non tua quidem virtute, sed illius.

Rom. xiv. 17.

Matt. v. 29.

Quapropter non quere quæ tua sunt, sed quæ Iesu Christi; nec utere quaquam re, nisi ad emolumentum Christi; nec te abutere, quum non ipse jam es tuus, sed Christi, cujus es membrum; in cujus corpus es emptus precio magno, precio sacrosancti sanguinis illius, ut illi inservias soli, ex illo pendeas, ex illo agas omnia, non tibi, inquam, sed illi.

Quod si improbe, avare, libediose, ex te ipso et tibi aliquid attemptaveris, solvis tum te ipse et flagitiose et impie a Christo, violasque corpus Christi, et ipsemet tu te, tui ignarus, misere deperdis. Vince ergo avaritiam amore Dei et contemtu terrenorum. Vince gulam celestis pabuli aviditate. Ut enim ait, *Esca ventri, et venter escis; Deus et*

1 Cor. vi. 13.

hunc et hanc destruet. Cohibe et extingue libedinem desidereo voluptatis illius, quam defundet aliquando in suos Christus inextinguibilem. Cave adulteres, cave meretricere, cave abutaris corpore tuo; non tuo quidem membro jam, sed Christi; ne, fedans corpus tuum, Christi corpus et spiritus sancti templum violes, accipiasque quæ sunt Christi ad sanctitatem sacrilege, et des eadem meretrici ad feditatem, deturpans et dehonestans corpus tuum, immo corpus Christi in tuo, quum in illo coitu evadit unum et meretricium cum corpore meritricis, sicut antiquum illud testimonium tradit:

Matt. xix. 5. 1 Cor. vi. 15, 16.

Erunt duo in carne una. An nescitis, inquid Paulus, *quoniam qui adheret meritrici, unum corpus efficitur? Tollens ergo membra Christi facies membra meritricis?* Et quod debet inservire Christo et spiritui pulcre ac honorifice in immortalitatem, subjicies turpiter meritricationi in eternam damnationem? Nonne quo una pars hominis tendit, illuc totus homo trahitur? Si hæc inferior corporea, inherens meretrici, meretricia evadit, nonne necessario simul rapitur et divellitur anima a Deo? Atque etiam si hæc superior pars animalis tota sursum adhereat Deo, evadatque cum illo unus spiritus, nonne secum attollit corpus in spiritualitatem? Huc ergo illucve, sursum deorsumve quoquunque tenderis, ejusmodi totus evadis, cujusmodi pars est illa altera cujus tractum consequeris; animaque corporea, deducta a corpore; corpus animale, attractum ab anima; hæc quoque divina, inherens Deo; illud meritricium, adherens meritrici, efficitur.

Cujus peccati hujus et venereæ feditatis origo est ex ultimo et infimo corpore, ex eoque sensu qui omnium est vilissimus et crassissimus, et (ut ita dicam) maxime corporalis. Is quidem tactus est; in quo vis corporis et materiæ maxime viget, sensusque tangendi, et appetitus, et denique actus ille ac precipue venereus, in quo, tanquam communi cursu in punctum, universalique judicio et sensu, totum simul corpus videtur contingere, complerique appetitu communitur. Unde merito illius libidinis et fedæ titillationis sensus potest maxime vocari opus in corpore, et maxime corporale. In quo spiritalis partis vis quam minime potest. Quod si quicquam preterea in peccatis, quæ omnia quanquam commertium

habent cum corpore, cum hoc uno tamen si compararis, quodamodo extra corpus ea, et non a corpore, fieri putabis. Sunt enim quæ neque ita intimum corpus, quod ultimum est hominis et longius a spiritu, neque ita simul totum occupant; sed aliquatenus remotius se tenent, et in his rationis vis plus valet, animæque assensus major est. In appetitu veneris, velis nolisve, non nunquam regnat corpus; illudque peccatum in ultimo corpore se jactitat, in illoque est, et maxime oritur, et impetuosius completur, ac, ut sic dicam, corporalius.

Hinc, ut mihi videtur, scripsit Paulus *omne* aliud *peccatum* vi. 18. *extra corpus esse; qui fornicatur, in suum corpus peccare.* Siquidem hoc peccatum, ut est maxime corporis, ita est ipsius corporis maxima aversio ab anima, et ejusdem solutio in interitum sempiternum; ut nihil est quod tam imputetur corpori in delictis quam fornicatio, quum hic proprius est ejus actus, ejusque a continentia solutio et labefactatio. In aliis autem videtur instrumentum magis peccati; hic in meritricatione ipse auctor magis et effector.

Coherciat ergo quisque Deo deditus, et in Christum receptus, suum corpus; ac, anima adherens Deo, id sustineat; ne suapte proclivitate delabatur in facinus, et ex se in violationem sui; cum labifactatione et dedecore corporis Christi, cumque etiam ipsius animæ solutione a Deo, ac totius hominis damnatione. Et, ut jubet Paulus, *glorificate* vi. 20. *et portate Christum in corpore vestro;* cujus aliquando gloria in totam ecclesiam redundabit, non solum in admirabile lumen animarum, sed etiam in corporum immortalitatem; quando *qui suscitavit Dominum, suscitabit per suam virtutem* vi. 14. corpora nostra, quandoque mors a vita absorbebitur; ut, qui salvi erunt, et animis et corporibus cum Christo et in Christo felicitate perfruentur sempiterna.

CAP. VII.

De quibus autem.—Cap. vii.

BONUS et misericors Deus, qui voluit suam voluntatem legemque ostendi hominibus oportuno tempore ad salutem eorum, et eandem predicari per suum ipsius verbum, hominem factum, qui ipse est Iesus Christus, qui os, sapientia, verbum et virtus est Dei, et hominum doctrina et salus; ille bonus et pius Deus in Christo tunc quesivit hominum ad se reconsiliationem, quando magna erat in terris personarum varietas; Iudei, gentes, domini, servi, celebes, conjugati, vidui. Quæ personæ quanquam fere semper in humano genere fuerint, tamen nunc hujus varietatis mentionem facio, ut ostendam in illo mirabili adventu Dei ad homines quo pacto se habuit Deus unus ad multiplicem in hominibus personam; quid etiam Paulus tradidit spiritu Dei de eiisdem personis; quomodo scilicet in sua quæque vocatione ad Deum se gerant tum erga ipsum Deum, tum erga homines.

In illa admirabili illustratione mundi per natum Christum in hominibus, quando sub ejus gratiosis et salutaribus radiis fuerint in terreno humano genere tum Judei, tum gentes; et in eiisdem ambobus tum celebes, tum conjugati, tum vidui; et preterea conjugatorum, in quibus tum ambo conjuges, tum alterutra conjugii pars sola cessit in lucem: quando, inquam, Christus ad imitationem sui, ad fidem Deo, ad amorem boni, emissa quadam ex se spiritali vertute primum in Judeis, sed multo copiosius postea per suos apostolos in gentibus, hanc personarum varietatem accersivit; ille unus, multos; ille simplex, multiplices; ille sui similis, varios et inter se dissimiles; plurimum et diu erat dubitatum quidnam in nova professione quisque cum sua veteri qualitate et statu faceret; abdicaret eamne, an teneret; et, si teneret, faceret ex ea sicuti antea fecerit quam Christi observantiam protestatus est? Ut, exempli gratia, gentes circumciderenturne, et Judei an ad statum gentium se conferrent? virgines

nubantne, et, si nupserint, exactum *debitum reddant?* vii. 3.
preterea quos gratia comprehendit ambos conjugatos jure novæ religionis, divortio secedantne? et si conjugati manserint, exercendusne esset aliquando corporum coitus? Item servi num occasione novæ religionis se vendicent in libertatem? et quorum conjugatorum alterutra pars fidelis fuerit, utrum licuit commanere cum altero conjuge infideli, an eum relinquere? De hiis quidem apud gentes erant ancipites cogitationes et altercationes ambiguæ, maxime apud Corinthios, ac in utramque partem variæ sententiæ.

Quapropter epistola magnum Paulum consuluerunt, ut ille lites sua sapientia dirimeret, sententiamque ferret quid sit faciendum.

Hic homo ille, unus omnium divinissimus et consideratissimus, in quo erat *spiritus Dei* et *sensus Christi*, in quo Christus ipse locutus est, qui habuit *potestatem non ad* 2 Cor. xiii. 10.
destructionem ecclesiæ sed ad constructionem; is tantus Paulus sapienter et divinitus respondet Corinthiis, et sic respondet, ut misericordem Dei voluntatem videtur exprimere, et agnoscere prudenter hominum infirmitatem, et vehementer cupere in hominibus perfectionem, et dolere homines omnes tam perfectos esse non posse, uti Christiana exposcit religio, cujus auctor et exemplar ideaque fuit Christus; in quo divina vivendi ratio fuit discripta ac proposita hominibus, tum spectanda tum imitanda. Qui fuit continens se a contagione mundi, a corporis libidine; qui venit ut prodesset hominibus, qui una cum hominibus vivit, ut multos sibi similes faceret, qui fuit misericors, qui rejecit neminem, qui *voluit omnes* 1 Tim. ii. 4.
homines salvos fieri. Paulus igitur spectans ad Christum, ex Christoque sentiens et loquens, infirmis hominibus sic dat consilium, ut videatur velle in illis bonum quam maxime possit, et necessarium malum quam minime. Si enim infirmitas est res mala, non potuit quin infirmis infirmum quiddam et aliquid mali concedat. Quod ipsum quia congruit infirmo, non est malum quidem; tamen id in se, et infirmitas illa etiam, cui accommodatur, res mala est. Ille quoque qui infirmus est, in malis est, nec potest aliquid expetere, ratione saltem illius infirmitatis, nisi malum. Quid enim suapte natura malum exposcit, nisi malum? quod

hoc tamen bene concedit, ne negato minori malo, majus malum sequatur.

Itaque bonus Paulus, volens optima, exhorrens pessima, quos videt trahi non posse ad optimum, jubet sistant citra pessimum; ut qui non valeant esse in primis, stent saltem in secundis, et in aliquo potius sint loco gratiæ quam in nullo.

Sed, antequam videamus quid Corinthiis a Paulo respondetur, dicamus primum quid est preceptum, quid consilium, quid denique indulgentia.

Ante omnia cognoscendum est in rebus, et in expetendis ab hominibus, et in hominis vita, alia bona, alia mala esse: Deum, et Christum, et Paulum velle, idem etiam omnes homines debere cupere, ut, quam maxime possint, sequantur meliora; deteriora, quam maxime possunt, fugiant. Non enim est sanæ mentis, qui sponte minus bonum eligit, si majori bono potiri potest. Quid autem hominibus bonum malumve sit, antequam Christus docuit, universo mundo fuit incognitum. Is primus faciem et cultum boni ostendit, non tam verbis quam re ipsa; non foris, sed in se ipso, in sua ipsius vita, in qua bona et vera vivendi ratio discribibatur. Itaque Christus est in hoc genere primum et metrum et mensura omnium aliorum. Is itaque exemplum est veritatis, ad quod omnes, qui illum sectantur, contendere debent; cui quanto propius accedis, eo perfectior evades. Fuit enim Christus ipsa humanæ vitæ perfectio, qui venit ut perfectionem doceret, utque homines ad perfectionem traheret. Quod si susciperis Christi professionem, et ad formam illius vitæ non contenderis, frustra tum est tua professio.

Luc. vi. 46. *Quid vocatis me Domine, Domine* (inquit apud Lucam) *et non facitis quæ dico?* Quod autem dixit, fecit; nec fuit in illo aliud dicere, aliud facere.

Quo circa plane constat omnes, qui Christiani volunt esse, eniti oportere, ut Christum quam maxime possunt referant; nec debere consistere sponte aliquo in loco, donec illum adepti sunt. Necessitate autem et infirmitate si hereas in ascensu ad Christum, et sistas aliquo loco humiliori, modo hoc invitus facias, et doles te non posse altius, et velis altius si possis, ac imploras dies noctesque auxilium ut cum Christo

sis: hoc animo profecto si heres humilis in aliqua hujus montis parte, tibi non potenti altius ascendere ad Christum, et volenti si posses, datur venia. Atque istud studium tuum ac conatus proficiscendi quoad possis, cum continuo desiderio pergendi altius, etiamsi altius non perrexeris, satis est etsi non ad summum, tamen ad aliquem salutis gradum et felicitatis.

Verum si sub professione Christiani nominis et vitæ, quæ iter et continua assensio ad Christum est, ac renovatio spiritus de die in diem, ut tandem cum ipso Christo et pleno spiritu sancto simus, si in hoc itenere nostra sponte et voluntate eligamus aliquo loco consistere, non desiderantes, nec curantes altius progredi, sed, inquam, consistere aliquo loco inferiori volentes et libentes; profecto ut illi qui aliquo itinerantur, si medio in cursu sistant, non perveniunt ad finem, ita hii qui nec re nec voluntate attingunt Christum, sed sponte et ex voto in gradu aliquo longe ab eo distante quiescunt, nunquam sunt sane ad Christum perventuri. Quo oportet pervenias, antequam ad gloriam venias. Nam per justiciam quæ fuit in Christo, est via ad gloriam. Ideo dixit se fuisse *viam et veritatem*. Verum ubi est ardens voluntas perficiendi itineris, etiamsi hic non perfeceris, tamen voluntas ea quæ hic attigit Christum, necessario ex Christo post hanc vtam pendebit. Joan. xiv. 6.

Quisque ergo oportet contendat et certet, ac in infirmitate nitatur pro viribus, nec sponte quiescat nisi in summo. Nam hoc est quasi nolle summum, et damnabile. Quod qui summum bonum nolit, videtur nihil habere; et qui in bonis aliquid habet, velit omnia. Verum omnes homines non possunt quantum velint. Debent tamen velle posse, et assidue petere, ut possint quatenus desiderant, ne distare a Christo magis voluntate quam necessitate videantur. Voluntaria enim a Christo distantia plane damnabilis est; necessaria vero, ex infirmitate et invita, venialis. Misereatur enim Deus infirmitatis ad deterius, ubi videt promptam voluntatem ad melius. Item proculdubio damnat potentiam ad melius, ubi videt perversam ad deterius voluntatem.

Quapropter quod potes facito: velis posse optima; ut faciens optima sis optimus. Non potes nisi ex Deo. Exi-

gitur abs te necessario et jure, ut velis et facias quatenus possis; ne divina gratia ad posse, et dato talanto ad multiplicationem, abuti videaris. Memento finem itineris, quo tendis, esse Christum; quem, ut ait Paulus, *si secundum carnem novimus, sed jam non novimus.*

2 Cor. v. 16.

Hoc iter ingredi, et pergere incessanter, donec ad Christum perveneris, consulitur universis. Cui consilio, quatenus ad primam ejus partem, videlicet ut iter ad Christum ingrediamur, oportet necessario omnes pareant; alioquin sane salvi esse non possunt. Ingredi autem ad Christum est illum agnoscere a Deo patre venisse, et credere filium Dei incarnatum, et interiisse in ara crucis; ut seipso, sacrosancta hostia, et Deum placaret hominibus, et homines Deo reconciliaret; ac summatim quæ spectant ad fidem adhibendam Christo, Dei nuncio, et mediatori inter Deum et hominem.

Hæc sunt in primo limite et quasi vestibulo salutis, quæ Christus et apostoli consulerant predicantes, ut universi credant, et ad primum ingressum in salutis domum diversantur, ut deinde pergant. In hoc recusando nulla est venia, ne impotentiæ quidem et infirmitati. *Nam sine fide impossibile est placere Deo.* Est ergo faciendum omnino ut incipias hoc iter quod ducit ad celum, credasque in Christum, ac hominibus hoc consulentibus pro tua salute obedias. In hoc nulla potest esse excusatio infirmitatis; quum, id si nolis, ut videtur, infirmitas non est in causa sed malitia. Nam ut meminit illud Esaiæ Paulus ad Romanos: *Prope est verbum in ore tuo, et in corde tuo.* Quod idem Apostolus exponens addit: *Hoc est verbum fidei, quod predicamus. Quia si confitearis in ore tuo dominum Iesum, et in corde tuo credideris quod Deus illum suscitavit a mortuis, salvus eris. Corde enim creditur ad justiciam; ore autem confessio fit ad salutem.*

Heb. xi. 6.

Rom. x. 8 10.

Et bene inquit *ad justiciam,* et *ad salutem,* ut ostendat illuc tendere fidem, et inchoamentum esse necessarium, quo ad justitiam salutemque eatur; non tamen ipsam fidem per se ad justitiam satis esse, quæ consistit supra fidem, ex amore in continua actione bonorum. Quod si credens simul non recte egeris (ut in epistola ad dispersos Judeos gravissime disputat divus Jacobus), profecto frustra et vana est ista tua fides quam profiteris. Nam inquit apostolus

ille: *Quid proderit, fratres mei, si fidem quis dicat se habere, opera autem non habeat? Numquid poterit fides salvare eum?* Quasi diceret, minime. Et addit idem: *Si autem frater aut soror nudi sint, et indegeant victu quotidiano, dicat autem aliquis ex vobis illis: Ite in pace; calefacimini et saturamini; non dederitis autem eis quæ necessaria sunt corpori, quid proderit? Sic et fides, si non habet opera, mortua est in semet ipsa.* Si *credis Deum unum; item demones credunt et contremescunt. Abraam* non solum quia credidit, sed etiam paratus fuit re ipsa Isaac filium offerre et immolare Deo, *justificatus est.* Unde fit, *ex operibus justificatur homo, non ex fide tantum.* Ideo ex hiis concludit Jacobus: *Sicut corpus sine spiritu mortuum est, ita fides sine operibus.* Jac. ii. 14 26.

Ioannes autem apostolus adhuc majus quiddam loquitur in epistola sua prima canonica, et significat fidem sine operibus non modo vanam, sed etiam plane nullam esse; ac ejusmodi homines mendaces esse omnino qui dicunt se nosse Christum, et mandata ejus non custodiunt. *In hoc scimus,* inquit, *quoniam cognovimus eum* (id est, ei credimus; nam nostra cognitio Christi hic est sola credulitas) *si mandata ejus observamus. Qui dicit se nosse eum, et mandata ejus non custodit, mendax est, et in hoc veritas non est.* Vera ergo fides cognitioque Jesu Christi non potest esse ullo modo sine comite bona actione; quæ est quasi progressio in cepto itinere a fide; qua tandem pervenitur ad finem. Finis autem et felicitas nostra est Christus. In quo, ut ad Galathas scribit Paulus, *nihil valet nisi fides quæ per charitatem operatur.* Credere igitur evangelio, bonoque nuncio Christi, oportet possis et velis; operari autem simul velis, quatenus possis. Operari autem, inquam, sicut operatus est Christus, oportet velis omnino quatenus possis. Quod Joannes Apostolus testatur, dicens: *Qui dicit se in illo manere, debet, sicut ille ambulavit, et ipse ambulare;* quatenus videlicet possit. Potest autem quisque quatenus ei a potente Deo in Christo datur. *Unusquisque,* inquit Paulus, *proprium donum habet; alius quidem sic, alius quidem sic.* Et sunt a divisione et infirmitate ad unitatem et potentiam varii tractus per unificos Christi radios et prepotentes, qui, tanquam a sole veritatis fusi, multiplicatos quasi colligunt et

1 Jo. ii. 3, 4.

Gal. v. 7.

1 Jo. ii. 6.

1 Cor. vii. 7.

contrahunt ad se in unitatem, ut luceant, ut deinde ex luce caleant. Ut enim potentes, luminosi et calentes solis radii profecti in aliquod, quod faciant solare, primum agunt ut quod apprehendunt id simplex omnino et sui simile faciant, et, quoad fieri potest, vere sibi unum in se; quæ rei sua unitas potentia est; tum illustrant, postremo calefaciunt; ut ex unitate lux, ex luce calor, enascatur; ita similiter omnino ab uno, vero et bono Christo in homines ubi vult proficiscitur quidem quod primum unit infirmos in potentiam, deinde illuminat in veritatem, postremo calefacit in bonitatem; ut ex unitione hominis veritas, ex veritate bonitas sequatur.

Fuit enim et est quoque Deitas in Christo nostro una, vera et bona, quæ admirabili commertio assumpsit hominem ex incorrupta virgine, coitque cum humana natura ineffabiliter in unitatem, veritatem et bonitatem divini suppositi; ut homines eo gratioso suffitu deitatis et quasi fermentatione tandem deificati uni in Deo, veri et boni fiant: in Deo, inquam, per Iesum Christum, in cujus homine incepit hæc divina et salutaris subfumigatio; a quo deinde pergit mirifice sapore deitatis dirivato per massam electam, pergetque continuo sane, donec qui salvabuntur omnes oleant deitatem;
Joan. i. 16. quæ cepta in homine Christi, *a cujus plenitudine nos* homines *accepimus*, procedit pro voluntate Dei, donec compleatur quod predestinatum est ad perfectionem Christi, qui constat ex Deo et hominibus vocatis gratiose.

Col. ii. 9. Hæc deitas, cujus *plenitudo* fuit in Christo *corporaliter*, tanquam sol bonus, potens, et luculentus, effulsit aliquando in tenebris, et tenebricosos terrenosque homines irradiavit; hos quos intime tetigit primum ab omni aliena et contraria sibi ratione solvens et liberans, ac perpurgans in simplicitatem propriæ naturæ et veritatem, multiplici et falsa malicia penitus discussa, in quam homines improbe et misere degenerarunt. Tum deinde secundo eosdem ad se et suam unitatem restitutos sol ille divinus gratioso suo radio illuminat, ut simplices nunc tandem in eo eluceant. Tertio loco pergit idem radius assidue instans donec simul cum luce ingentem flammam excitavit; ut, quod simpliciter lucet in Deo, simul simpliciter ardeat.

Hac quidem simplici potentia, luce et calore reformatus homo, regignitur hic mirifice vitali Dei spiritu et renascitur, ut nunc deinceps non hominis sed Dei filii agnoscantur; ut illud Pauli testatur: *Qui aguntur spiritu Dei, hii sunt filii Dei.* Rom. viii. 14.

Simplicitas illa naturæ, puritas et unitas, ad quam, omni corruptela depulsa, expurgantur, spes quidem certe est in Deo, jam potens et expectans Deum. Nam ut desperatio quiddam vacillans est ex infirmitate, quæ infirmitas accidit ex adulteratione et ammixtione contrarii; ita restituta re in simplicitatem et sinceritatem suam, ex potentia tunc est constans et perseverans secum spes; quæ nihil est aliud quam, cum desperatione tibi ipsi, certa expectatio omnium ab omnipotente Deo. Quod quidem facit quisque, quo est simplicior, et sincerior, et sui similior, atque (ut summatim dicam) quanto est a mundo, mundanisque rebus omnibus, et a se ipso denique abductior, Deoque deditior; ut non amplius in mundo, sed in Deo sit solo, habeatque suum esse et posse totum in Deo; quod revera suum sperare est, et expectare sibi omnia, dependereque a solo Deo. Hæc spes et unitas hominis in se per Deum in Christo, est illa spes quam dicit Paulus *non confundere*, qui ad illum[1] trahimur ab amore et spiritu Dei quæ charitas appellatur, quæ est *diffusa in cordibus nostris per spiritum sanctum, qui datus est nobis.* Rom. v. 5. Hanc etiam spem in eadem Epistola ad Romanos significat quasi gigni ex hominis *probatione* et *patientia*, quam *tribulatio operatur.* *Ib.* ver. 3. Quid autem operatur tribulatio, nisi ut homo hinc extrudatur in se ipsum et Deum? Qui recursus in se ipsum et suam ipsius simplicitatem in Deo, est recursus in fortitudinem et altam patientiam. Patientia enim malorum fortitudo est. In qua si invictus secum constiterit homo, quod non facit suis viribus sed expectans subsidium a Deo, tunc patientia illa probat et declarat spem suam in Deo totam fuisse.

Ideo hoc ordine rerum motus, Paulus admonuit Romanos, ut *in tribulationibus glorientur.* Quia *tribulatio*, inquit, *patientiam operatur, patientia probationem, probatio spem.* Rom. v. 3, 4.

[1] *An legend:* illam?

Rom. viii. 24. *Spe salvi facti sumus.* Tribulationibus igitur ex inferiori loco hinc exturbantibus nos, et illinc simul ex superiori loco spiritu nos sursum trahente, spiritu illo quem dicit Paulus Rom. viii. 26. *adjuvare infirmitatem nostram,* et *postulare pro nobis gemitibus inenarrabilibus,* ascendimus in nosmet ipsos, in hanc unitatem nostram, in simplicitatem, in spem, in Deum nostrum; a multiplici et infirmo mundo in unum et potentem Deum; ex quo nostra condicio divisa, debilis, et caduca, unitur in fortem et constantem spem in Deo.

Quæ spes eum locum tenet in hominibus erga Deum, quem in Deo ipsius potentia erga homines. Potentia autem est Patris et gingnentis. Tota trinitas operatur in refec- Jo. v. 17. tionem et perfectionem nostram. *Pater,* inquit, *meus operatur, et ego operor.* Sunt personarum operationes communes, quæ sunt equipotentes, equisapientes, equibonæ. Tamen, ut habetur Patris proprium posse et gingnere, ita quod regeneratur in nobis, quo possumus esse, quæ mihi videtur spes, quæ est ex unitate essentiaque potentia nostra, quum fiimus filii Dei, Deo Patri referenda est.

Ut ergo redeamus ad propositum, deificans Christi radius regingnit nos, qui nihil, desperantes, eramus, ut speremus in Deo, speque essemus. Nam desperantes Deo, et nobis sperantes, nihil prorsus fuimus, nec incepimus esse, donec per gratiam cepimus sperare in Deo, expectareque et esse ex illo; ut geniti in esse, deinde ex eodem sapiamus verum, et ex eodem deinde bonum amemus. Inicium ergo salutis nostræ est spes, qua sumus in Deo et vivimus. Qui quum incipimus omnia expectare a Deo, tum simul incipimus sapere ex eodem Deo. Sapientia autem nostra doctrina et fide constat. Nam doceamur oportet, et doctis credere: doceamur quidem quæ sunt Dei divinarumque rerum, quarum cognitio sapientia est: doceamur, inquam, iis, ut qui cepimus in Deo esse spe, in eodem Deo fide vere vivamus. 1 Cor. ii. 11. Omnis enim sapientia instrumentum vitæ esse debet. *At quis novit quæ sunt Dei, nisi spiritus Dei?* Quid faciet nos tandem sapere veritatem Dei, nisi vera ipsa Dei sapientia, Matt. xi. 27. qui Filius est Dei, quem *nemo cognovit nisi Filius, et cui vult Filius revelare?* Non omnibus est datum nosse mys- *Ib.* 15. teria Dei, sed iis solis *qui habent aures audiendi, ut audiant.*

Alii autem *videntes non vident, et audientes non audiunt.* Cecos videre, et surdos audire fecit Dei sapientia incarnata. Matt. xiii. 13.

Hic obstupesco, et exclamo illud Pauli mei: *O altitudo diviciarum sapientiæ et scientiæ Dei!* O sapientia admirabiliter bona hominibus et misericors, ut jure tua pia benignitas *altitudo divitiarum* potest appellari. Qui *commendans charitatem tuam in nobis,* voluisti in nos tam esse liberalis ut temet ipsum dares pro nobis, ut tibi et Deo nos redderemur. O pia, O benigna, O benefica sapientia! O os, verbum, et veritas Dei in homine; verbum veridicum et verificans; qui voluisti nos docere humanitus, ut nos divinitus sapiamus; qui voluisti esse in homine, ut nos in Deo essemus: qui denique voluisti in homine humiliari *usque ad mortem, mortem autem crucis,* ut nos exaltaremur usque ad vitam, vitam autem Dei. Rom. xi. 33. Phil. ii. 8.

In illo admirabili commercio creatoris humani generis, animatum corpus sumentis, qui de virgine dignatus est nasci et procedere sine semine, ut nobis suam elargiatur deitatem; in illo, inquam, admirabili et adorando comertio, id est, in Iesu Christo, sacrosancto mediatore Dei et hominum, *qui factus est nobis sapientia et justitia et sanctificatio et redemptio:* in illo omnis est cognitio et salus nostra; qui est vera *Dei virtus et Dei sapientia.* 1 Cor. 30.

Quæ sapientia tandem, quasi humanata, in persona humana erudivit et edocuit homines voluntatem Patris sui; videlicet, quid velit Deus a nobis intelligi et fieri hic, ut nos etiam eum Patrem habeamus, et in ejus filiis numeremur, adoptemurque in divinam familiam, ut Deum *clamemus Abba Patrem,* et simus filii Dei et heredes, confratres primogenito, et coheredes Christi. Hæc ut doceret et traderet, *verbum* Dei homo *factus est;* ut non aliunde quam a suo ipsius verbo suum beneplacitum discamus, ut in nobis sibi complaceat, sicut in Christo complacuit. *Olim patribus* hebreorum *locutus est in prophetis; nobis locutus est* tandem *in filio suo; qui splendor* et *gloria* est Patris, et exacta atque expressa imago *et figura substantiæ* illius, qui *portavit omnia verbo virtutis suæ* et in hominibus *fecit purgationem peccatorum.* Heb. i. 1-3.

Hoc verbum mirificum humanatum, ratio Dei in homine,

1 Cor. xv. 47. Jesus Christus, *homo de celo celestis,* extitit tempestive et apparuit in terra, ut homines *de terra terrenos* ad celestia instrueret, promoveret, raperet denique secum, et cum Deo suo et communi Patre deificaret; primum animas nostras quas *signavit, et* quibus *dedit pignus spiritus sui,* tum deinde tandem etiam corpora. Nam si anima, spiritus noster vitalis, lucidus, bonus, eternus et immortalis, potest esse in hoc corpusculo nostro finito, temporali, malo, tenebricoso et moribundo, idque sua vi finita ad longum tempus sustinere; multo tunc magis potest esse in immortali anima vera illa ipsa et benigna eternitas, ac eam apud se eternam felicissime sustinere. Quæ anima etiam quum viribus naturæ suæ potuit sustinere caducum corpus ad tempus, tunc necessario quum in eternitate fuerit, eternitatis illius viribus sine fine beatissime poterit vel multo facilius sustentare.

2 Cor. i. 22.

Jo. i. 5. Sapientia illa Dei luculenta, *quam tenebræ ullæ non comprehenderunt,* voluit tamen quodammodo obumbrata esse, et quasi *peccatum pro nobis facere,* umbramque hominis in se assumere, et inter tenebras et ipsam lucem quiddam medium constitui, ut extinctam lucernam accenderet in terris, illustraretque tenebras, *illuminaretque omnem hominem venientem in hunc mundum, daretque eis potestatem filios Dei fieri* et lucis, *iis qui credunt in nomine ejus;* ut *ex Deo nati* non hominum deinceps filii, sed per hominis filium Dei filii essent. Nam hominum filii per Dei et hominis filium habent accessum et facultatem, ut renascantur filii Dei, *non ex sanguinibus,* sed ex ipso Deo parente, per eum *qui factus est ex semine David secundum carnem, qui predestinatus est filius Dei in virtute secundum spiritum sanctificationis,* per quem homines revivificavit, ut resurgant a mortuis toti aliquando, et sint Jesu Christi.

2 Cor. v. 21.

-13.

Rom. i. 3, 4.

Fuerunt autem homines uniti in quandam spem a Deo Patre, cujus est precipue potens unitas, longe ante Christum, expectaruntque salutem a Deo jugiter, quam sibi a Deo promissam habuerint. Nam veteres hebrei Christum, qui salus est hominum, expectarunt tamdiu scilicet, ut in Davidis hymno est: *Defecerunt oculi a salutari tuo.* Quod salutare datum tandem, Jesum Mariæ filium, quum Simion *in ulnas acceperit*: *Nunc,* inquit, *dimittis ser-*

Ps. cxviii. 123.

Luc. ii. 28-30.

vum tuum, Domine, secundum verbum tuum, in pace: quia viderunt oculi salutare tuum. Sed ceca Judeorum turba, quem venturum certo expectarunt, quum venerit non agnoverunt. Itaque expectarunt a Deo Patre quod promissum fuerat; datum promissum filium non viderunt. Erat ergo in illis spes futuri; sed in presenti defectus fidei. Constituti fuerunt a Deo Patre, ut essent in spe supra gentes, quæ sine spe nihil fuerunt. Sed illuminati non fuerunt omnes a filio ut viderent quod presens fuit; ut fide et filii beneficio gentibus sint inferiores, ut deinde etiam sancti spiritus munere, qui amor est, careant; ut qui ceperant esse aliquid spe, odio et stultitia sua propria nihil fiant. Spes est expectatio hominum sibi omnium a Deo. Quod expectatum fuit, qui hominibus presens esset omnia, omnipotens fuit Jesus Christus, *gentium expectatio.* Non est faciendum solum ut expectemus futurum aliquid, sed etiam quum is venerit qui venturus erat, credamus venisse, et eundem peramemus, ut per illum Deo credere, a quo expectavimus, et Deum amare possimus. Gen. xlix. 10.

Spes igitur et expectatio fuit Christi venturi; fides et amor venti ejusdem. Is talibus, *qui in nomine ejus crediderunt, dedit potestatem filios Dei fieri,* nova fide et spe et charitate; videlicet, si credant nuntiis suis, si nunciata expectent, si expectata desiderant. Ut enim hebrei audientes Deum expectarunt Christum, quem ventum non amaverunt, ita vocati ad Christum, audientes ipsum, expectant Deum, quem jam desiderant aliquatenus, sed aliquando plene et feliciter amaturi. A fide ergo indubia Christo nuncianti veritatem futuram, et a firma spe expectacioneque illius quod erit, et denique ab amore tum ejus quod jam agnoscimus fide *per speculum in enigmate,* tum ejus quod plene agnoscemus posthac *facie ad faciem,* quum *apparuerit quod erimus,* quando *videbimus Deum,* ut Joannes testatur, *sicuti est;* ab his tribus et hoc triplici fune tracti hinc ex hac regione mala, tenebrosa, mortifera, rapimur Dei gratia, modo sequi volumus; ut in regno bonitatis et lucis sine fine vivamus; interea quidem, dum hic vivitur, si damus operam inservientes Christianis, evangelicis, et apostolicis preceptis, quoad possumus, ut virtute scilicet, et justicia, gradatim Jo. i. 12. 1 Cor. xiii. 12. 1 Jo. iii. 2.

proficiamus, propinquemusque ideæ justiciæ nostræ Jesu Christo, cotidie magis atque magis, ut tracti *a claritate in claritatem a domini spiritu* demum *in eandem imaginem transformemur.*

Quod autem credamus Christo nuncianti, est, et in primis, ut credamus eum verum Dei nuncium fuisse, et quæ nunciavit omnia vera esse; partim hic agenda dum hic vivitur; partim expectanda futura. Quæ hic agantur, est ex amore boni contentio ad eam rectam vivendi rationem piam et justam, quam in se ipso justus Christus tanquam exemplar nobis representavit. Quod autem expectatur futurum, est *supra modum* illud *in sublimitate eternum gloriæ pondus,* quod talis imitacio Christi *operatur in nobis, non contemplantibus quæ videntur, sed quæ non videntur.* Desiderio illius tanti et tam beatifici premii, anhelo cursu in Christi vestigiis illum sectari debemus antecedentem; ut, quo ille pervenerit, nos perveniamus: et hoc quadrupedis inster, ut mihi videtur, pedibus quatuor pernicibus; id est, patientia boni ex superiori; patientia mali ex inferiori; actione boni erga superos, quæ pietas dicitur; actione etiam continua boni erga inferos homines et equales, quæ justitia appellatur. Nam hac quadrata forma incedendum est in hac vita, ut firmius nobiscum constemus. *Per* hæc *arma justitiæ a dextris et a sinistris* eundum est in hac peregrina terra, ut tuti ab injustitiæ periculis evadamus. Eundum est primum ad Christum, ut deinde eamus ad gloriam.

2 Cor. iv. 17, 18.

2 Cor. vi. 7.

Consulitur autem et precipitur universis, quibus triplex ille aureus finis[1] est injectus ut ad Deum trahantur; ut, quatenus maxime possunt, assidue querant Deum fide, petant spe, pulsent charitate; currant in Christi semita, ut inveniant quod quesierint; accipiant quod petierint; aperta sibi habeant pro quibus pulsaverint. Omnes autem istam vestigationem accincti totis viribus et alacriter ingredi debent; alioqui nullo modo salvi esse possunt. Ingredi autem debent non solum, sed etiam velle proficere; alioquin censentur non ingressi quidem. Promoventur autem in melius, quatenus a Deo propius atque propius Christo attrahuntur.

[1] *Leg.* funis.

Attrahitur autem quisque, quanto magis et ardentius amatur. Amor enim inflammat hominem in cursum et actionem.

Erat ante Christum in Judeis multa spes, sed parum fidei. Sub ipsa Christi luce multa fides, sed modicus amor. Nam instante passione, omnes illius discipuli eum deseruerunt, ita ut etiam Petrus accessit ad ignem, ut se califaceret. At post illius discessum in celum, venit amoris effectus in Christi discipulos quiquagesimo die, per amorem ipsum, benignum Dei Spiritum, qui incendens credentium corda, fecit inflammatos et indubitantius credere, et certius quam ceperint omnia expectare. Hoc spiritu Christi parclito quem hinc abiturus suis se promisit missurum, et misit largius absens quam presens ipse dederat: qui presens suos afflans jussit, *accipiant spiritum sanctum;* absens autem omnes una eodem spiritu replevit, ut igniti ignita loquerenter, quæ alios essent ignitura:—hoc, inquam, spiritu et igne, quo baptizavit Iesus, quem *venit ut mittat in terram,* ut spinas et vepres adurat, ut purgata terra viciis ex conceptis divinis seminibus proferat multiplicem fructum, *alia tricesimum, alia sexagesimum, alia centesimum*:—hoc (jam tertio dico) spiritu califiimus ut luceamus in Christo; lucemus deinde ut in eodem vivamus. Nam calor ad lumen, lumen perducit ad vitam. Ex vita Dei lux pendet Christi; ex luce calor spiritalis. Per spiritum ergo amoris credimus Christo; per hanc fidem in vitam imus eternam. Spiritu aguntur omnia; quo emisso recreantur omnia, et renovatur facies terræ, frigida recalescunt in lucem, et relucescunt in vitam; aversi, et abeuntes, et *sedentes* tandem *in cathedra pestilentiæ*, revocantur sursum in thronum vitæ, et benigniter reducuntur in celum ad majestatem Dei; ut illic filii dulcem patrem patriamque revisant.

4.

Jo. xx. 2.

Luc. x. 49.

Matt. xiii. 8.

Ps. ciii. 30.

Ps. i. 1.

Qui ergo spiritus ductum sequi velint, qui sunt quidem qui incalescunt amore optimi, toti versi in optimum persequi debent, conantes, quoad maxime possunt, ut in se quod est optimum assequantur; ut ipsi facti optimi saltem in genere suo optimo habeantur non indigni. Exemplar autem optimi in humana vita, uti sepe diximus, fuit optimus Jesus Christus; qui et vita et verbis invitavit ad optimum; qui jussit ut sui tollant crucem suam cotidie et sequantur ipsum. Ratio suæ

optimæ et verissimæ condicionis fuit in se abducto a mundo quam longissime, et tradito Deo quam conjunctissime; qui con-
Jo. xv. 19. fessus est mundum odisse se, et se mundum, et suos a mundo odio habitos esse propter se, alioquin eos suos esse non potuisse.

Mundus autem est ratio vivendi in mundo ea tota quæ fuit ante Christum, quæ tota inimica est Deo. In quo Jacobus [1]
1 Jo. ii. 16. contestatus est nihil esse nisi *concupiscentiam carnis, et oculorum, et superbiam vitæ.* Et Joannes Apostolus sepe *malignum* vocat, ac *totum mundum in maligno positum esse* asserit.
/o. v. 19. In quem quanto quis magis descendit, eo miser magis malignis spiritibus, qui sunt *principes* (ut loquitur Paulus)
2 Co vi. 12. 17, 1 *harum tenebrarum,* se subjicit in fedissimam et perniciosissimam pravitatem. Unde nulla est alia exeundi ratio quidem, quam abstrahi et per gratiam sequi Christum, qui se omnino supra mundum tenuit ab ejus contagione intactum. Quo quanto propius accedis, eo sordes mundi eluis magis. Omnino autem purgatus esse non potes, donec ad eum ipsum perveneris, representarisque eundem ipsum in te ipso. Quod dum hic vivitur, perquam difficile est sane, ne dicam impossibile. Nam in homine assumpto ad utilitatem nostram et doctrinam, videtur Deus exemplum impossibilitatis non proposuisse. Id enim discussisset magis infirmos a vita, quam ad vitam
Ps. xvii. 10. conciliasset. At in Deo, qui *inclinavit celos et descendit,* qui comendavit charitatem suam in redemptione hominum,
Matt. xi. 30. illiusmodi cogitare nephariæ impietatis est. *Onus* dixit suum Christus *suave, et jugum leve,* relevans sane, et in altum homines elevans, subjiciensque Deo, in quo est dulcis jucun-
Ib. 28, 29. daque libertas. Quocirca vocans ad se Jesus: *Venite,* inquit, *hic ad me omnes qui laboratis, et onerati estis, et ego reficiam vos. Tollite jugum meum super vos, et discite a me, quia mitis sum et humilis corde; et invenietis requiem animabus vestris.*

Is filius Dei, qui solus novit Patrem, docuit imitationem patris, et jussit sui perfecti essent, sicuti Pater in celis. Cujusmodi autem perfectio illa celestis in hominibus sit, docuit ipse Jesus homo celestis sua ipsa vita, quasi loquens expressius et instruens homines. Quam profecto est omnium totis conatibus imitari, qui illius tam re quam nomine haberi

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[1] *Leg.* Joannes.

volunt, et tanquam ad commune signum, propositum omnibus, illuc dirigere vitam, ut prope quasi sagittantes ad vitam, ipsam vitam lucrentur, qua mensurabuntur omnia. Atque ut quisque hic in terris ad illud signum se habet vel propinquius vel distantius, sic et talis profecto ille et ad damnationem et ad vitam censebitur. Quocirca Simeon, qui *accepit non se moriturum prius quam Christum viderit,* Luc. ii. 26. quando illud signum et exemplar humanæ vitæ in templo est ulnis amplexus, tum ejus matri, Mariæ virgini, dixit: *Ecce positus est hic in ruinam et in resurrectionem multorum* *Ib. ver.* 34. *in Israel, et in signum cui contradicetur.* Nam quamplurimi fuerunt qui illuc suum cursum dirigere recusarunt. Qui autem eum ludum ingressi sunt, tracti gratia, ut experiantur adjuti eadem gratia quid assequi possunt, quique in eo vitæ curriculo ad vitam Christum ipsum vitale bravium possint consequi; in hiis quisque ut contenderit et voluerit perfectus esse, secundum eum certe gradum quem adeptus est, modo voluerit altiorem si posset et dedit operam assidue ut altius aspiraret, et simul doluit continuo quod non erat in altissimo; profecto bona voluntas illa hominis et conatus ad melius, quatenus poterat, satis acceptus est Deo, ut et laudetur et pro ratione meriti remuneretur.

Sed ipsius optimi ratio, et perfecta figura vivendi, cujus[1] fuerit in Christo videamus, ut ex contrario quid quodque ab illo differat clarius possimus discernere.

Quum vero ille ex alto venit, ut quæ in imo sunt illuc unde venerat traheret, quumque non venit nisi ut rediret, nec descendit nisi ut ascenderet, nec denique venit ascensurus, nisi ut multi secum conscenderent, quos regnum tradat patri suo; proculdubio est necesse ut ille totus spectaret sursum, nec aliud hic ageret quam ut viam in celum monstraret, quam ille ingressus primus aliis formam illuc eundi ostendit, ut illum secuti qui velint, scandant montem, *montem* (inquam) Ps. ii 6. *sanctum* domini, ubi post exantlatos labores cum eodem duce dulciter requiescant. Tota quidem vita hic Jesu Christi nihil aliud fuit quam ex hoc loco ascensus in celum, quum tota non huc sed illuc spectavit. Anima enim illius tota

[1] *Leg.* cujusmodi.

erat dedita Deo, nihil curans nisi voluntatem Patris in terris, ut quamplurimi hinc decedant propere et illum sequantur. Unde, nisi qui fecerit voluntatem patris sui, in cognatione et sanguine agnovit neminem, nec voluit audire illam mu-
Luc. xi. 27, 28. lierem de turba clamantem: *Beatus venter qui te portavit, et ubera quæ suxisti.* Sed corrigens dixit: *Quinimmo beati qui audiunt verbum Dei et custodiunt illum.* Erat totus pius, benignus, mansuetus, misericors, patiens malorum, ferens injurias, pro sua veritate exhorrens vanam famam popularem, ut et hominibus et demonibus imperarit ne suam magnificam virtutem devulgarent; pro sua bonitate semper bene faciens
Matt. v. 45. etiam malis, ut Patrem referret suum, qui *facit solem suum oriri super justos et injustos.*

Quod si in omnibus hiis imitatus est Patrem qui in alto est, hiis virtutibus perseverare nihil aliud fuit quam in altum ad Patrem ascendere. Corpus habuit omnino obediens et inserviens beatæ animæ, sensus omnes sursumversus spectantes, ex inferiori loco nihil appetentes, nisi quod ad summam necessitatem pertinuit. Post longa enim jejunia esuriit, post longas vigilias dormivit, ab omnibus sensuum delinimentis abstinens, a venere castus, ab illis denique quæ in mundo sunt, quæ in fortunæ bonis numerantur, alienus. Erat
Luc. xi. 36. *oculus* ejus penitus *simplex*, ut *totum corpus ejus lucidum esset.* Unde invidia, ira, odium, emulatio, rixa, avaritia, ambitio, contentio, injuria, deceptio, dolus, rapina, superbia, contemptus Dei et hominum, plurimi factio sui, gula, luxuria, desidia, vanitas, bellum, homicidium, eversio rerum, quæ duplex et divisus oculus, deorsum spectans, spisse in mundo parit cotidie, non modo in Christo, sed et in suis sequacibus ne ullo quidem modo esse possunt. Itaque Christus, abductus a mundo, abductus a corpore, adductus et inductus in Deum intime, omnia illuc sursum et animi et corporis versa habuit, qua forma precessit dux; convocans et contrahens secum quamplurimos, qui prorsus aversi a mundo et conversi in Deum semper sursum et simpliciter intentis oculis, sollicito gradu, illum sequerentur.

Talem ergo habuimus in celum itineris ducem, qui mortuus est mundo, qui resurrexit Deo, qui ascendit in celum, qui sedit ad dextram patris, et orat pro nobis; quem

absque dubio si amplis viribus, quoad possumus, non sequamur, in celum nunquam veniemus. Oportet abneges omnino temetipsum, ut Deum affirmes; oportet moriare ut renascare; stultus fias ut sis sapiens; malus et miser non dico sis, sed a malis et miseris talis habearis in mundo, ut bonus tandem et felix fias. Si discedens a mundo non moriaris mundo, Deo vivere non potes. Hoc est, non potes accedens ad vitam, vitæ vivere, nisi discedens a morte, morti moriaris. Oportet crucifigare mundo, ut gloriere in Deo; et mundus omnino crucifigatur tibi, ut tibi Deus gloria sit. *Nemo* enim *potest duobus* [*dominis servire*]; nemo simul sursum et deorsum, nisi distractus dirumpatur. Illuc si vis ubi est ipsa simplicitas, est necesse tunc sis omnino integer et simplex ipse, et in unam dumtaxat partem latus, contendasque solummodo sursum, nec queras a tergo quicquam, nisi quod valde necessarium est ad tenuem corporis sustentationem. Et hoc quoque, non quod velis hic libenter vivere, sed ne sis inobediens Deo, et onus animæ, quod est corpus, tuo tedio abjecisse videare. *Vanitati enim*, ut ait Paulus, *creatura subjecta est, non volens, sed propter eum qui subjecit eam in spe*. Et *nemo* debet *habere odio carnem suam*, sed exercere, ut simul cum anima possit promereri immortalitatem, et facere ut in hoc mundo mundo careat, in vitam animæ; ut extra mundum corpus in vitam suam animam habeat. Hujus veritatis et viæ bellum exemplum proposuit Christus, veritas ipsa et via et hostium in celum, ut per ejus vivendi formam, tanquam per hostium, in celum ingrediamur. Quod tibi aperietur, si ardenti charitate illius continuo pulsaveris. *Pulsate*, inquit, *et aperietur vobis*.

Matt. vi. 24.

Rom. viii. 20.

Eph. v. 29.

Sed, ut jam propius ad rem nostram accedamus, de qua incepimus, ut videamus quid inter preceptum, consilium et indulgentiam interest; quum agnovimus modo optimum quiddam et perfectissimum in Christo propositum fuisse in terris et hominibus, est intelligendum pro salute omnium consultum esse universis, ut se in illum statum, qui erat Christi, reforment. Nec aliud quesivit vel illius, vel post illum Apostolorum evangelizatio, nisi ut ad exemplar Christi omnium vitæ reformentur. Hinc Paulus scribit: *Imitatores mei estote, sicut ego Christum;* et, *Vellem vos*

1 Cor. iv. 16.

Ib. vii. 7. *omnes esse sicut ego sum.* Vis autem infertur nemini ; sed consulitur cuique et precipitur, si salvi esse volunt, salvatorem Christum sequantur, quatenus valent, bono animo et spe, in ea vivendi ratione qua ille vixerit ; ut, illum secuti, ubi ille prior ingressus est, ipsi quoque per eundem ingrediantur. Qui huic consilio et precepto Dei non obedit ullatenus, is in salvandis numerari non potest. Qui vero, quatenus valet, paret huic precepto, de eo certe est spes, salutem eum Dei misericordia assecuturum.

Ut autem quisque habeat fidem Christo, credatque bono nuncio suo, utque eundem amet, illiusque vivendi formam ardenter desideret, utque simul quæ promiserat Christus sequacibus suis firmiter expectet ; hæc, inquam, ita sunt necessaria, ut, qui hæc recusant, sicuti recusaverunt innumerabiles, ii omnino salutem censentur recusare. Nec talibus ulla indulgentia et venia esse potest. Nam ipsum spiritum sanctum, qui eos vivificet, recusant ; in quem qui peccat, *non remittetur ei, neque in hoc seculo, neque in futuro.* Fides ergo doctrinæ Christi, et amans imitatio vitæ illius, cum expectatione finis ejus quo proficiscitur, oportet necessario in quoquam sit, qui se sperat aliquando salvum fore. Atque hominibus id consulentibus est necesse ut sponte obediant omnes, inserviantque illorum consilio. Hoc autem consulitur universis, ut universi salvi fiant. Quod consilium versus optimum, propterea quod oportet audiant omnino qui salvi esse volunt omnes, et id necessario quod consulitur sponte agant ; propter eam, inquam, necessitatem rei, peculiari verbo vocatur *preceptum*, quod potest diffiniri consilium, cui necessario pareas si salvus esse velis. In quo non est excusatio impotenciæ, sed, si nolis, tuæ infirmitatis damnatio.

Matt. xii. 32.

Ut autem, postquam ceperis credere veritati Christi, et illius bonitatem amare, et expectare denique quæ promiserat ; ut, inquam, in hoc incepto salutari pergas, insinuesque te intus magis atque magis in ipsam veritatem et bonitatem Christi, ut, quoad possis, assimilatus illi, ipse quoque verus et bonus fias, ut deinde expectatam veram bonitatem, quo tendis, tandem habeas ;—in hac quidem provectione ulteriori ad perfectionem Christi, unum certum et commune consilium, cui necesse est omnes pareant, nullo modo dari

potest, propter hominum varietatem, et differentiam virium, quibus nihil debet consuli ultra vires. Sed ut quisque valet viribus et facultate ad cursum, ita ei consilium adhibendum est.

Cui consilio eidem accommodato, cui arbitratur se parere posse, si non paruerit, profecto tunc tanquam inobediens in eo ubi potest obedire, indignus salute censetur. Nam non solum oportet incipiat aliquis, sed etiam pergat pro viribus, quatenus potest; ut si audierit consilium, cui estimat se obedire posse, tunc ei saltem id consilium preceptum est, cui est necesse pareat, si salvus esse velit. Est enim necesse faciat quisque quatenus potest, si salutem assequatur. Quocirca semper ubi agnoscitur posse, consilium preceptum est; quandoquidem precipitur cuique ut faciat quoad maxime potest, ut in salvatorum numero habeatur. Nam *non sunt condignæ passiones*, ut scribit Paulus, *ad futuram gloriam*. Quatenus autem quisque potest, et ad optima consilia quam valens est, ipse audiens consilium optimi maxime novit; qui se ipsum maxime agnoscit. Qui inceperunt proficisci ad optimum, illis omnibus consulitur ad optimum eant, quia a consulente singulorum vires non cognoscuntur. Quod si suam cujusque potentiam ad bonum consiliarius ille, quisquis sit, cognitam et perspectam habuisset, tum proportionaliter singulis propria daret consilia; ex perpensis viribus quid quisque ferre potest; quod suum cuique consilium ei potenti obedire proculdubio preceptum est, cui oportet omnino pareat, ne minus faciens quod possit, magis recusetur a Deo quam velit, condemneturque de abusu talenti, quod ignaviter datis viribus ad maximum sibi emolumentum non est usus, sicuti debuerat necessario, si voluerit judicari optimum desiderasse. Quod oportet omnino faciat, tametsi quod optimum est, præ infirmitate, assequi nequeat.

Rom. viii. 18.

Ab ignorante hominum facultates, et quod est in quoque gratiæ donum, proponitur ratio optimi, sicut Christus ipse optime inter omnes vixit; et consulitur omnibus pariter ut aspirent pro viribus ad optimum; quod consilium potenti obedire preceptum est sane, cui necessario ille obedire obligatur. Impotenti autem consilium est, cui non cogitur

obedire, nisi quatenus valet. Ad eum vero terminum cogitur; et eousque ei consilium optimi preceptum est; non quod obligatur re efficere optimum, sed quam melius poterit ad optimum, id facere obligatur. Debet autem quisque et obligatur necessario semper velle et facere optimum. Cogitur autem re ipsa ut efficiat non plus quam possit. Ut breviter ergo diffinitionibus distinguamus consilium et preceptum, possumus *consilium* appellare sententiam optimi propositam, ut ei quisque pareat, et secundum idem agat pro viribus quatenus potest: *preceptum* autem sententiam dictam cuivis ad bonum, pro ratione virium, cui debet omnino parere is qui estimat se Dei gratia parere posse, saltem si salvari velit.

Itaque videtur consilium generale preceptum esse optimi, cui debent velle omnes posse parere; preceptum particulare consilium singulo cuique et suum, cui is qui potest debet omnino obedire. Omne ergo preceptum consilium est, sed non omne consilium preceptum; quia omnes debent facere bene quatenus possunt, quod precipitur; sed non obligatur quisquam facere optime nisi potest, quod consulitur. In consultore est ignorantia quid homines facere possunt; in preceptore cognitio. Quod si tu consulas accommodate cuique ex cognitis viribus, tunc ex consultore preceptor es factus, et tuum consilium preceptum est. Quia ignoramus vires hominum, et potentiam obediendi, ideo consulimus optima omnibus. Quando cognoscimus quid quisque potest, si hoc cognosci potest, tunc ut quisque hoc certum faciat, quatenus potest, precipimus.

Omnino oportet quisque incipiat bene, fide spe et charitate, aliquousque quoad potest. Nam hoc generale consilium preceptum est cuique generale. Ut vero deinceps pergas, et assequare optimum, consulitur. Et certe illuc usque quo potes (quod noveris ipse melius quam consultor) ut pergas omnino et agas precipitur. In generali ergo consilio ad optimum est cuique suum particulare preceptum; ut ex proposito et consulto optimo id estimet quisque sibi preceptum esse, quod ipse, suas vires agnoscens, immo in se gratiam Dei, sperat se facere posse. Consulitur optimum omnibus; precipitur cuique id assequatur quod potest,

quam propriusque accedat ad Christum, qui hic fuit optimus. Quisque agnoscit quid potest: quisque ergo agnoscit ex consilio ad optimum quid sibi preceptum est, quum videt quatenus consilio parere potest. Consilium videtur esse omne preceptum, quum est ad optimum; quia cuique preceptum ad quodvis bonum in se continet. Si dicas te non posse facere optimum; tum precipitur tibi facias quam melius potes. Debes tamen simul velle optimum. Velle ergo oportet te obedire consilio optimi; facere autem cogeris quantum dictat preceptum accommodatum: ut consilium, etiam si non potes, ad voluntatem spectat; preceptum ad facultatem, quatenus potest. Consilium itaque videtur indeterminatum preceptum ex ignorantia; preceptum determinatum consilium ex cognitione quid quisque facere potest. Hinc in doctore tutius est consilium quam preceptum; in hiis quibus consulitur fructuosius preceptum quam consilium; quanto magis conducit homini id cui potest obedire, quam cui non potest; quanquam id cui non potest melius est multo quam id cui potest. Sed nemo obligatur ultra posse; obligatur tamen velle semper ultra quam potest, et facere, quoad potest, quæ velit.

Ut summatim ergo dicam, precipitur cuique ut faciat quoad potest; quod quia ignoratur quantum quisque potest, iccirco quod optimum est in commune consulitur. Nam donec cognoscatur cujusque infirmitas, suspicanda et speranda sunt meliora.

Quando autem deprehenditur aliquis præ defectu virium altius ad Christum non posse; ex hoc nequam mundo et tota ratione ejusdem ad Christum et ad rationem vivendi illius; hic modo velit altius si possit, conceditur ibi stet ubi maxime potest, ex misericordia infirmitatis ejus; quæ permissio indulgentia dicitur. Quæ est, quum non potes optimum, ut illic stes quo ultimis viribus pervenisti, concessio; modo doleas te altius non posse, et velis altius si possis. Quæ indulgentia in communi tractu sursum ad Christum est remissio cuique ut sua exposcit infirmitas, et quædam invita concessio, ut habeat ille aliquid ex ratione hujus mundi in bonis corporis et fortunæ, qui totus spiritu ad rationem Christi reformari non potest. Quæ indulgentia

tendit deorsum relaxans semper. Ideo invita; et, quanto magis laxans habenæ, magis invita est. Cujus indulgentiæ finis est nolle amplius, et vetare omnino ne ulterius cadas, ne decidens sis illic tam longe a Christo, ubi tibi indulgeri non potest. Nam aliquo usque procedit indulgentia et permissio mali quodammodo, ne magis malum sequatur; et facile patitur in mundo sit aliquis parumper, et quasi caudam intingat aquis, qui totus igneo spiritu siccus esse nequit. Quod quidem non est patiendum ut bonum, sed tanquam malum; ut, qui non possit esse optimus, fiat quam minime malus potest esse. Nam est boni procuratoris perfectionis in mundo, non solum curare ut omnia sint quam optima, sed etiam procurare simul ut quam minime mala extent: atque ubi cernitur voluntas et desiderium optimi, concedere interea distet is aliquo gradu ab optimo, si necesse sit ad tempus; propterea quod ubi bona voluntas est proficiendi in melius, nec est causa cur absit ab optimo nisi infirmitas, ibi non est spes deponenda, sed propter spem melioris sinenda sunt indulgenter deteriora, quæ gratia Dei in melius trahi possunt, saltem ubi est voluntas semper et desiderium ad optimum perveniendi. Nam quoquunque inferiori gradu sistis, oportet aveas esse in optimo, et invitus stes in inferiori, ac doleas te in summo esse non posse. Nam proposito optimo omnibus, nemo debet eligere sibi aliquid sub optimo; quasi contentus inferiori gradu, in quo velit conquiescere, et amplius nolit requirere. Is perinde agit ac ille, quisquis sit, qui in stadio inter cursores ad unum propositum bravium et metam sistit sponte, antequam ad finem curriculi venerit; qui nullo modo particeps potest esse premii, si nolit amplius, prudens saltem et sciens quo esset perventurus. Quod si velit et desiderat amplius, et sistit non voluntatis defectu sed virium, hic misericordia locum habet et indulgentia; ut sinas et foveas hominem in gradu suo, et in eodem quibus adjumentis potes sustineas, ne infirmius relabatur, et decidat a bonitatis gradu quem adeptus est; contineas eum sollicite in loco quo est, medendo ei remediis quibus sua egritudo quæquunque eget, donec evadat gratia fortior, et potest in ascensu altius pergere.

Quod si fieri non poterit (nam *unusquisque proprium donum habet, alius quidem sic, alius vero sic*), at tunc omni cura et opera agendum, ut quem adeptus est in salutis via gradum, in eodem sic teneatur, ut nullo modo residat in deterius. Quod a tergo est malum, et quasi sub se, a quo decessit modo, vetandum est ei. Quod consecutus est in bono, ut id conservet precipiendum est ei. Quod distat ab optimo, modo id nolit si posset aliter, modo simul velit et desideret optimum continuo, et agit etiam jejunio et precibus assiduis ut Christo propius attrahatur:—quod, inquam, tali mente distat ab optimo Christo, non volens, sed invitus et dolens, indulgendum est ei. Quod velit ante omnia et cupit optimum, et quod tedet se morbi sui, avetque convalescere ac perfecte sanus esse, quibus rationibus hanc perfectionem consequatur, considerate et prudenter et amanter consulendum est ei. 1 Cor. vii. 7.

Sic vetans, et jubens, indulgens, et consulens; quæ quatuor semper una concurrunt; quoad fieri potest et Deus sinet, a spiritali medico querenda est salus cujusque eorum qui ingressi salutis viam contendunt totis conatibus ut in Christo salvi fiant, quæ est ipsa salus et hominum sanitas; quæ consistit in absoluto et puro statu a malo tum animi tum corporis, ut neutra pars aliquo usque deorsum ex appetitione inferiorum descendat; sed utraque simul ex vehementi desiderio superiorum tota sursum conspiret; ut, sicut in Epistola est ad Romanos: *Quemadmodum exhibuistis membra vestra servire immundiciæ et iniquitati ad iniquitatem, ita nunc exhibete membra vestra servire justiciæ in sanctificationem.* Quod debent omnes quidem facere, qui se in Christo mortuos esse et resurrexisse profitentur, et abdicare mundum prorsus et omne malum, atque *non exhibere* deinceps *membra arma iniquitatis peccato; sed quasi ex mortuis viventes* se totos Deo jam et *membra eorum arma justiciæ eidem Deo;* ut veri, justi et quidam Christi, in conspectu Dei, et ejusdem etiam, ex representatione in se deitatis, filii appareant, simul cum Christo aliquando apud communem patrem in celis corregnaturi. Rom. vi. 19. *Ib.* 13.

Illuc vero ut homines traheret ex hoc mundo quotquot poterat, egregie navavit operam Paulus, sequens suum

sapientem amorem Dei et proximi, ut divinitatem generet in hominibus, augeret et conservaret, utque perficeret homines in Christo et Deo; qui voluit omnes homines esse sicut ille esset, et jussit omnes imitarentur se, sicut ille Christum; ut se ducem sectati ad Christum eant, et per simplicitatis portam, id est, Christum, illiusque vitam simplicem, ingrediantur ad vitam sempiternam.

Luc. xiii. 24. Quæ quidem porta admodum angusta est, ipsius salutis testimonio; et *multi querunt intrare et non poterunt,* propterea quod ipsi non sunt contracti in se sursum in simplicitatem et unitatem et quasi in angustum, ut intrare possint, a divisione, multiplicitate et latitudine hujus mundi; in quo Matt. vii. 13. *lata* est illa *via et spaciosa, quæ ducit ad perditionem.* A qua lata, revera angustia potius quam amplitudine, si non contraxeris te in unum penitus, coierisque tecum in simplicitatem Christi, in indivisam quandam vivendi rationem et divinam, ut quodammodo quasi angustatus in unum possis Matt. xix. 24. *foramen acus penitrare,* quod camelum penitrare est impossibile: nisi, inquam, coactus fueris simpliciter in punctum veritatis, in punctum amplissimum, in angustiam latitudinis, in servitutem libertatis, ubi in angusto esse in amplo est esse, et servire regnare est: hoc est, nisi reformeris totus quoad fieri potest in altam et simplicem Christi rationem vivendi, induasque parvum illius statum et contemptum in terris, sed magnum et honorabilem in celis, atque hanc angustissimam et simul amplissimam portam, quæ est in vita unica, nisi ingressus fueris; plane credas ad patrem familias et celestis domus thesauros te pervenire non posse.

Luc. xiii. 23, 24. Hinc rogatus a quodam Christus, ut Lucas refert: *Si pauci sunt qui salvantur;* non respondit aperte questioni, sed jussit dicens: *Contendite intrare per angustam portam;* significans suam vivendi rationem simplicem, quod exemplar proposuit omnibus; ad quod innuebat, qui non contendit pro viribus, eum in salvatis esse non posse. Nam etsi non perveneris ad Christum, portam celi, tamen oportet pro virili tuo contendas illuc quoad possis, et quam longius possis in illo progrediare. Quod si feceris conatus tuos, extra Dei misericordiam non es censendus. Non plus potes quam tibi datur, nec minus debes quam datur. Datur enim

quod datur tibi, non ad interitum sed ad vitam, modo uteris tuo dato donoque ad id quod potes maxime, ut sequaris lubens et alacriter quatenus traheris, in ultimoque tui tractus fortiter constiteris, petens assidue et expectans et sperans meliora.

Si sic contenderis intrare, sperandum est gratia Dei te angustam portam intraturum; id est, per Christum salvum fore, per strictum vivendi modum, quæ angusta porta appellatur, qui fuit Christi; qui ambulavit in semita veritatis, abhorrens longe a platea falsitatis et trita via sceleribus, in qua regnat scelus et hujus mundi iniquitas, et servit misere ad interitum sempiternum. Nam regnare in hoc mundo servire est peccato; cujus *stipendium mors est.* A quo abire longissime, et inire quandam simplicitatem in Christo, *gracia* certe est *Dei* et *vita eterna.* Quod quidem sine magna Dei gratia nemo potest; quia ad illum nemo potest sine illius gratia. Ille dat quo potes. Ille potentem adjuvat, et adjutum perficit; *qui operatur in nobis et velle et perficere.* Ille *suscitat a terra inopem, et de stercore erigit pauperem, ut collocet eum cum principibus, cum principibus populi sui.* Ad quem proculdubio si velis, oportet hinc aversus totus in illum conversus sis, totus illuc contendas, omnibus viribus ad illum aspires. Exigit enim illa provincia, et conatus ut in regnum Dei te recipias, et apud Deum cum Christo regnes, quicquid potes, undequunque contractis auxiliis. Nam quum nihil potest esse majus homini quam ad magnum Deum pervenire, in quo magnus efficiatur, profecto ut hoc opus tam arduum et difficile consummat, ab eo nihil potest fieri nimium. Iccirco, ut velit parabola Christi ad turbas apud Lucam disserentis, in tantum edificium computandi sunt sumptus, ne incoatum opus derelictum derideatur. In tantum bellum pensitandæ sunt vires, et considerandum quanto cum hoste dimicandum est. Hostis autem est hic mundus sub duce diabolo, sub vexillo iniquitatis, quem se vicisse apud Ioannem Christus dicit. Cum quo sane nostra fortissima pugna fuga est, quoad maxime fieri potest; qui nihil aliud molitur nisi ut suis falsis illecibris nos in se contineat, ac navigantes in hoc mare quasi Syrenorum cantibus sic nos demulceat ut Deum et quietis portum non meditemur.

Rom. vi. 23.

Phil. ii. 13.

Ps. cxii. 7, 8.

Luc. xiv. 28.

Jo. xvi. 33.

Quod si tuto vis preterire et evadere, obturandi sunt aures tuæ, et ab hoc falso et fallaci mundo avertendi sunt oculi penitus, et tu ipse totus in ceptum cursum tradendus es, assidue oculis et mente illuc intenta quo velis, ut optatam tandem terram, *terram* illam *viventium,* feliciter potiaris; pro qua sunt relinquenda omnia, divitiæ, opes, honores, amici, parentes; immo tu ipse quoque a te ipso deserendus; et tantus sumptus, tantæ impensæ sunt necessario pro tanta margarita, cujusmodi est celorum regnum, faciendæ. Quod voluit Iesus Christus, salvator noster, computet secum quisque graviter, quanta est celestis hereditas, et quam magni venditur; quæ profecto (veritatis sententia) tanti est pretii, venditurque tanti, ut quicquid hic habes, etiam te ipsum, oportet des, si eam tuam velis esse. Nam quid aliud velint illa verba Christi, nequeuntis mentiri, apud Lucam, quibus ex parabolis de computandis sumptibus, et gerendo bello, suam sententiam concludit, dicens turbis etiam, nedum discipulis: *Sic ergo omnis ex vobis qui non renunciat omnibus quæ possidet, non potest meus esse discipulus.* Hæc, inquam, verba quid aliud velint quam danda esse omnia, ut habeas tibi quod ipsum est omne? Quod si habes, nihilo carere potes. Quocirca apud eundem Lucam est paulo ante quod a Christo fuit dictum: *Si quis venit ad me, et non odit patrem suum, et matrem, et uxorem, et filios, fratres, et sorores, adhuc autem et animam suam, non potest meus esse discipulus. Et qui non bajulat crucem suam et venit post me, non potest meus esse discipulus.* Itaque oportet necessario, versa facie in celum, Christi vestigia sequamur. Alioquin in suis non numerabimur. Nec retrospiciendum est ullo modo ad nostros, nisi quatenus eos nobiscum trahere velimus, ut nobiscum felices fiant: qui revera non sunt nostri amplius, nisi quatenus nobiscum voluntate Dei conjunguntur. *Ille,* inquit, *frater mihi et soror est, qui facit voluntatem patris mei.* Nec in itinerantibus ad Deum est habenda ulla alia cognatio quam coitinerantium; ut, qui tecum in tua profectione sursum ad celestem hierusalem volunt esse comites, hii sint soli qui tecum in sanguine conjunctis sunt reputandi. Patrem autem, et fratres, et reliquam cognationem, dabis operam ut tibi asciscas ad societatem felicitatis,

Ps. xxvi. 13.

Luc. xiv. 33.

Ib. 26, 27.

Matt. xii. 50.

copulesque tibi hac nova cognatione celesti in Deo; in qua quisquis tecum evaserit major, is tibi vera affinitate et sanguine est cognatior. Nam in Christo omnis vetustas in hoc genere abolenda est. *Transierunt vetera,* inquit Paulus, 2 Cor. v. 17. *ecce nova sunt omnia.* Noluit audire Salvator illam de turba mulierem, quæ acclamavit: *Beatus venter qui te portavit.* Luc. xi. 28. Sed dixit: *Beati qui audiunt verbum Dei, et custodiunt illud:* volens divertere oculos hominum in aliud, ut non hominum more spectent ad humilia, advertantque cognationes in terris, sed divina gratia suspiciant Deum et illius justiciam, atque in ea cognationem solum et beatitudinem reponant.

Verum ne hoc disputans videar esse impius in parentes, et charitatem eorum quos natura conjunxit dissolvere, hoc dico, te non posse magis amare tuos quam non amare eos, nisi tecum Deum ament; nec magis agnoscere quam ignorare eos, nisi tecum a Deo cogniti, Deum pie recognoscant; quem regeneratus in Christo solum agnoscit verum Patrem; in quo filius solos habes fratres eos qui tecum filii Dei regignuntur. Nec est nunc alia cognatio quam fraternitas in Deo, in qua omnis cognatio consanguinitasque continetur; longe verior et arctior quam ea quæ antea in mundo fuerat, vel natura vel hominum affectu constituta. Et hic etiam major ac amplior charitas et pax exoritur, non contracta in paucis, sed diffusa in omnes, quam unquam vel naturalis in mundo vel humana appetitio potuit procurare. Quamobrem apud Ioannem Salvator noster ita suos alloquitur: *Pacem* Jo. xiv. 27. *meam do vobis; pacem meam relinquo vobis.* Et addit, significans hujus charitatis et pacis prestantiam: *Non quomodo mundus dat, ego do vobis.* Sed illic subaudiamus, multo excellentiorem; *charitatem,* videlicet, illam quæ *diffusa est in cordibus nostris per spiritum sanctum, qui datus* Rom. v. 5. *est nobis.* Ut nemo fuit unquam, qui tantopere tantaque pietate dilexit vel suum indulgentissimum patrem matremve, quam quisque vere filius Dei suum fratrem vere in Deo diligit. Ut quum dicimus te tuum patrem carnalem non agniturum nec amaturum, nisi quatenus tibi idem est regenitus frater in Deo, vere tecum secundum Deum vivens, significamus tunc te eundem longe plus et verius et

vehementius amare fratrem in Deo, quam unquam in mundo patrem amare potuisti.

Quod si contendas, in Deo etiam jam, eum qui te genuit, et agnoscendum patrem et preamandum; tu hoc intellige, in hac nova regeneratura, in qua Dei gratia omnes sumus filii Dei, et confratres, neminem se ullius filium debere appellare, nisi illius unius Dei, *in quo clamamus Abba, pater;* quum nunc *non secundum carnem ambulemus,* sed secundum Deum. In quo, iterum dico, quantoquunque amore velis, non potes plus amare patrem quam eundem fratrem, nec sub patris nomine plus honorare quam debes si eum fratrem voces; sub quo nomine convenientius est sane, a quo genitus eras, modo ille regenitus in filium Deo est, omni amore et honore prosequare, quam patris appellatione; ut hoc magnificum nomen jure debitæ reverentiæ gratia ab omnibus soli Deo deferatur; a quo fuimus geniti feliciter, et ab eodem deinde postea felicius regenerati; *a quoque omnis paternitas et in celo et in terra denominatur.* Quod ut fiat, ut in Matthei evangelio est, apertissime precepit magister veritatis, dicens suis: *Et patrem nolite vocari vobis super terram. Unus est enim pater vester, qui in celis est.* Vos autem omnes fratres estis.

Rom. viii. 15.
Ib. 1.
Eph. iii. 15.
Matt. xxiii. 9.

Sed redeamus aliquando perventuri illuc quo omnis hic superior tam vagus et tam diffusus sermo spectat, ut quid tum consulens, tum precipiens, tum indulgens, tum prohibens, Corinthios edocet Paulus, videamus; hoc tamen premisso summatim et breviter, quod tot verbis in antecedente sermone tractavimus, et paucis absoluto quid inter hæc quatuor, Consulere, Jubere, Indulgere, Vetare, discriminis est; quorum duo posteriora ad malum semper, duo priora ad bonum spectant. Consulis enim, quando suades optimum, quod quisque sequi debet. Jubes, quando precipis ut quisque id et tantum bonum sequatur, quantum potest. Indulges vero, quando invitus necessitate quadam concedis malum, quod quispiam dolens præ infirmitate nequit vitare. Vetas, quando prohibes omnino ne ultra id quod indulgetur malum decidat, relabaturque extra indulgentiæ fines in ea scelera quæ morti destinantur; quorum non est venia, nisi resurgentem te decidisse peniteat.

Itaque in consilio spectatur quod debes, etiam si non potes. In prohibitione, quod non debes etiam si possis. In precepto, quod quisque potest facere bonum. In indulgentia, quod quisque nequit vitare malum.

Fortitudo a Deo est; infirmitas ex nobis. Potes in malum quatenus velis; quod posse est non posse. Potes in bonum quatenus traheris a bono, tractumque sequeris; quod est incipere posse, et in majorem potestatem ire. Qui tractus graciæ non rapit violenter, sed naturaliter et dulciter: immo dulcius et molius quam natura potest, supernaturali suavitate restituit quod trahit in arbitrii libertatem, quæ proprie est ad bonum duntaxat bona et constans voluntas. In quam libertatem tendit voluntas suapte natura, sed impotens omnino ut in eam prodeat, nisi liberæ gratiæ subsidio promoveatur. Quod voluit Paulus dicere, quando dixerit: *Velle mihi adjacet; perficere autem non invenio.* Rom. vii. 18. Quod est, naturalis inclinatio est mei animi ad libertatem in bonum; sed in eam ex servitute in malum non exit; nec perficitur quidem hoc desiderium libertatis ex me ullo modo, sed ex gratia, quæ *liberat me de corpore mortis hujus; gratia* *Ib.* 24. *Dei, per Dominum nostrum Iesum Christum.*

Verum nunc demum, hiis expositis vel effusis delatatius, ad Paulum nostrum propius accedamus.

Qui rogatus a Corinthiis quidnam agendum sit in re uxoria iis qui Christum profitentur, primum velit omnes in hac re sibi similes esse, celebesque vivere; quo castius et quietius Deo, qui ipsa castitas quiesque est, inserviant. Nam voluit ut quisque, quoad maxime fieri potuit, esset quam optimus, unique Deo in Christo quam simplicissime deditus. Quapropter innuptis suadet, si virgo sit, non nubat; sin vidua, non renubat; ut magis unita et simplex sanctitati et orationibus se Deo possit devovere. Verum quanquam id optimum cuique voluit, et in primis cupivit, tamen non agnoscens quorsum et ad quantum bonum sua cujusque virtus potuit, abstinentiam omnino omnibus a re uxorea non ausus est imperare; ne ultra potentiam astricti rumpant vinculum legis, et prescriptum terminum transgrediantur.

Quapropter indulgenter agens cum Corinthiis, illorum

infirmitatis habens rationem, permisit facile quisque ducat uxorem, remediumque sui ardoris asciscat mulierem unam matrimonio legittimo, qui præ infirmitati agnoscit se celebem vivere non posse; ut qui non possit ab omnibus, ab omnibus tamen preterquam ab una abstineat; quæ una conceditur, ne sua proclivitas in libidinem carnis prorumpat forsan in aliquod facinus detestabilius. Ut ergo malum vitetur quam maxime possit, et bonum quoad fieri potest conservetur, misericorditer conceditur ut qui non possit in primo esse gradu, stet in secundo; habeatque unam, qui non potest nullam. Ultra quem gradum descensus non conceditur, propter quod, quatenus ad rem spectat refrigeriumque morbi, una sufficit; quæ hæc quoque non conceditur nisi infirmitatis causa, et, ut Paulus ait, *ob incontinentiam;* ut, ubi non sentitur illa infirmitas, ibi illa ab nuptias licentia non est usurpanda, ne ridicule et damnabiliter personam egroti hominis voluntate magis quam necessitate agamus, velimusque non sanare nos egrotos, sed adhibita medicina non necessaria ex sanis sponte egrotare. Quo nihil miserabilius, nec homine Christianæ professionis indignius fieri potest.

1 Cor. vii. 5.

In ipsis quoque nuptiis, veneris petulantia non nostra voluntate contractis, ut semper videamur velle magis caste vivere quam solute, in conjuge profecto quam minime possumus nos exolvemus; ut nuptiæ nobis, sicuti esse debent, remedium sint involuntariæ libidinis, non diversorium spontaneæ voluptatis. Quocirca detestandi sunt illi profecto, qui et proposito et voto se in matrimonio copulant, ut in eo mutuo suas libidines expleant; quandoquidem in conjugio, quod debet esse, quatenus concedit infirmitas, castum, turpiter et flagitiose meritricantur.

Hic caveat quisque existimet Paulum ob ullam aliam causam permittere nuptias quam ob impotentiam continendi; ob quam causam non solum primas, sed etiam secundas, et si velit etiam tercias, concedit. Quod si ejusmodi quidem causa nulla est, tum persuade tibi ne primas esse concessas. Quoniam nuptiæ nihil habent bonitatis, nisi quatenus mali sint remedium necessarii. Sic quidem bonæ sunt, quum vicicitudinario subsidio conjugatos tenent, ne passim per plures mulieres fornicentur. Olim autem in principio erat

in illis utilitas prolis procreandæ, ut multiplici humani generis propagine mundus repleretur; item quædam ratio sacramenti, spectans ad Christum et suam sponsam ecclesiam. Christus fuit ex virgine natus, ut Christiani ex ecclesia, et matre et virgine, enascantur. In secunda epistola inquit Paulus: *Despondi vos uni viro, virginem castam exhibere Christo.* 2 Cor. xi. 2. Quum autem nunc sponsus advenerit, veritasque spiritalis matrimonii adimpleta est, nihil est necesse amplius extet conjugium ut figura futuri. Neque vero incrementum sobolis exposcit in Christianitate coitum in conjugio; quandoquidem nostra procreatio regenitura est in Deo, non genitura; qui sumus, ut Joannes scribit, *non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati.* Jo. i. 13. Quod si omnes vocati in fidem virgines permansissent, superfuisset tamen semper ex gentilitate qui materiam gratiæ Christiano spiritui suppeditasset, et ecclesia in se integrior atque Christo sponso castior conjux adhesisset.

Quod si rogas, quidnam futurum erat, si universa multitudo gentium ad Christi cultum conversa fuisset? Fuisset profecto tunc futurum, quod docuit Christus ut petamus cotidie et deprecemur aliquando fiat; videlicet, adveniat regnum Dei, fiatque voluntas ejus sicut in cælo et in terra. Fuisset futurum etiam in universo orbe terrarum, quod Paulus Romanos obsecrat ut illi faciant; videlicet, *ut exhibeant corpora sua hostiam viventem, sanctam, Deo placentem,* Rom. xii. 1, 2. obsequentem rationi; utque ipsi *reformentur toti in novitatem sensus, ut probent quæ sit voluntas Dei bona, beneplacens et perfecta.* Fuisset denique futurum tunc ut totus mundus sanctus esset et animo et corpore, ac in tanta sanctitate interiisset, statim resurrectura Deo et sine fine victura; quo fine hominibus nihil felicius, et Deo in hominibus nihil gratius fuisset. Qui misit suum filium ut perficeret mundum, ut in perfectione finem faceret, et *tradat regnum Deo et Patri,* ut 1 Cor. xv. 24-28. ait Paulus; *quum evacuaverit omnem principatum, potestatem, et virtutem, subjeceritque omnia sibi et Deo; quem oportet regnare donec id fecerit, donecque tandem mortem ipsam destruxerit,* feceritque ex mortalibus et terrenis immortalia

et divina, *ut Deus sit omnia in omnibus;* concludanturque omnia optimo fine cum maxima misericordia et beatitudine hominum, et cum eorundem quam minimo dispendio.

Si provincia Christi et bellum quod indixit mundo, qui hostis est celi et celestium, et milicia apostolorum, quam armis justitiæ, sub Christo duce, sub vexillo veritatis strenuiter egerint, eum celerem et prosperum exitum habuisset, ac preterea tantam et tam felicem victoriam in hominibus, ut, discussis omnibus stulticiæ tenebris, et malitiæ frigore dissipato, ereptis, inquam, e manibus eorum istis armis infirmitatis, universi ubique gentium victi, subjecti, concaptivati
2 Cor. x. 5. (ut Pauli more loquar) *in obsequium Christi* et servitutem Deo, dedidissent se novo Imperatori, in illiusque victoris potestate se totos posuissent, accepissentque novam armaturam, arma splendidæ fidei et ardentis amoris Dei, obligatique fuissent sub Christo duce omnes sacramento militari accepto, signo crucis, ut totis conatibus in celestem rempublicam studeant, ac fortes et firmi spe comilicium Christianum alacriter iniissent, conseruissentque manus cum illis, a quibus adjuti divina gratia profugerint, ut ea prorsus a se abigerent, omnem videlicet stulticiam et vanam appeticionem inferiorum; atque ita pugnantes, confugientesque in Deum, tantopere in celestem quandam vitæ racionem contendissent, sursum fide et amore Dei ascendentes, ut mundo longe a tergo relicto, et corpore in obsequelam animæ intime contracto, et ipsa anima penitus in spiritum ingressa, in omnibus scilicet hominibus, ut universi, absoluti a mundo, abducti a caduco corporis affectu, expediti et liberi, nihil desiderassent nisi Deum, nihilque hic viventes nisi ex Deo egissent, cum omni fide Christo, spe superiorum, charitate Dei et proximi,
Marc. xii. 25. quasi eorum *conversatio* esset *in celis, ubi nec nubent neque nubentur:* si, inquam, ad hunc felicem statum in hoc mundo universo Cristi et apostolorum predicatio perrexisset, ut omnes illico, Cristi similes, soli Deo sancti et casti inserviissent, ac regenerati ex hominibus defluentibus in libidinem corporis, quasi facti angeli, in terris celebes secum deinceps constitissent, ac sic singulus, quisque suo tempore, Deo puriter interiisset, mundusque totus sic particulatim defecisset, finitusque tandem fuisset;—quis, te queso, si hæc sic

fuissent futura, humani generis in terris, et hujus hic hominum perigrinationis et vitæ aut magis oportunus aut magis optatus finis esse potuisset? Sed infirmitate hominum factum est, fitque cotidie, ut tardius ad nos redeat noster Salvator, Jesus Christus, finem hujus mundi conclusurus; utque *nova creatura* in Deo longius *gemens hic expectet* Rom. viii. 23. *adoptionem filiorum Dei;* qui, ut in secunda sua epistola scribit Petrus, *non tardat promissum, sed patienter agit* 2 Pet. iii. 9. *propter nos, nolens aliquem periri, sed omnes ad penitentiam reverti.*

Quæ infirmitas etiam ab indulgenti Deo exegit nuptias, et feminarum remedium pro ratione morbi; ut, quatenus necessitas cogit, eis ardore libidinis egroti modice utantur. Debet tamen optare quisque ut tali morbo non afficiatur, utque masculina castitate Deo, qui ipsa est castitas, magis assimiletur. Omnis enim nostra vita et actio eo contendere debet, ut Deum in nobis, quoad fieri potest, referamus, ea pura et constanti simplicitate, eo in nobis sapienti ordine, ea denique consummata perfectione, ut, dum hic vivitur, nihil solute et infirmiter, nihil turpiter et stulte, nihil imperfecte et deficienter agamus; sed angelis firmitate, pulchritudine et unius Dei amore, similes simus.

Sed ut Deus misericors et indulgens est, ita in humana hierarchia, id est, ecclesia, est misericordia et patientia impotentum. Itaque Paulus permittit nuptias, et in nuptiis reddicionem mutui debiti; et post primas nuptias, impotentibus continere, si velint, secundas. Atque hæc omnis indulgentia, ut ipse ait, est vitandæ fornicationis causæ, et propter hominum incontinentiam. Quod si potentia continendi esset, multo melius et quietius ipsis hominibus, et Deo gratius esset, virginibus non nubere; nuptis in ipso conjugio caste et sine coitu vivere; innuptis viduisque non rursum renubere.

Verum, ut ait, *unusquisque proprium donum habet, alius* 1 Cor. vii. 7. *quidem sic, alius vero sic.* Summa est: et ante nuptias, et post nuptias, contentio, quoad maxime fieri potest, tum virorum tum feminarum Christianarum, debet esse ad angelicam castitatem, spiritalemque fecunditatem et masculinam, magis

spiritu quam corpore; ut spiritalia et invisibilia pariant magis quam talia quæ sensiantur; quo officio belluis nihil prestant, a Deo et vita angelica longe precipitantur.

Quanquam autem nolit Paulus, si esse posset, in ecclesia Christi, nec nuptias, nec coitum in nuptiis; tamen connubii solutionem non patitur eorum qui connupserint, vel si alterutra pars gentilis sit, modo cum fideli parte velit commanere. Siquidem converti et reformari potest quod deterius est presentia melioris; et ubi utraque pars fidelis est, mutuo se fovent in obsequio Dei. Ubi autem alterutra pars infidelis sit, nisi hæc voluntatem habet commanendi, illa altera fidelis pars non cogetur commanere. Nam ad lites et jurgia non est vocatio. Ubi vero est animus commorandi, jubet
Ib. 12. Paulus commorentur, propter spem quam habuit, fideliorem partem infidelem convertere ad Deum posse. Ubi vero non est animus convivendi, sinit divortium, propter timorem ne pars fidelis importunis jurgiis pervertatur.

Omnia metitur Paulus edificatione et incremento ecclesiæ Christi in pace et charitate. Idque est proprium Pauli semper in ambiguis spem bonam habere in parte meliori; confisus Christi graciæ, quæ operatur incrementum et ecclesiæ perfectionem, per predicationem apostolorum, superveniente Dei gratia, et solaris Christi radiis, passim homines, personis et qualitatibus differentes, illustrantibus ad purgationem, illuminationem et perfectionem eorum. Interea, inquam, dum benefica vi divinæ graciæ in Christo hominum unitas, ordo et salus agitur, nolit Paulus ullo modo aliquam turbam et quasi fluctuationem, ex personarum discrepantia; ne hominum instabilitate supracelestes radii impediantur, retardeturque opus Dei in hominibus, edificatioque ecclesiæ. Ut enim placido et tranquillo mari solis radii et altius et firmius imprimuntur, ita quietis, et longe a perturbatione alienis, hominibus descendentes divinæ gratiæ radii et latius se fundunt, et efficatius operantur; ut homines Deo gratificent et citius et copiosius.

Quapropter apud Corinthios, quum multæ et variæ et dissimiles erant personæ; alii celibes, alii conjugati, aliæ virgines, alii vidui; et horum circumcisi alii, alii incircumcisi,

alii domini, alii servi; generatim suadet quietem et tranquilitatem, atque ut nemo se moveat mutetque statum, sed unusquisque sicut vocatus est, ita ambulet, ea persona et qualitate qua vocatus est. Quoniam Deus non habet respectum ad personas; una est ei quidem sola persona quæ placet, persona videlicet Christi; quam sibi construit indifferenter ex omni personarum genere, donec tandem plenus in eo Christus perficiatur. Velit ergo prudentissimus Paulus quisque eo loci maneat, et eo statu perseveret, quo accitus est: Judei, gentes; domini, servi; virgines, nupti; non respicientes humiliter ad personarum differentiam, quod nihil est, sed suspicientes sublimiter ac conspirantes omnes obedienter in unam personam Christi; ut in eo omni dissimili vetustate abolita, nova et una et simplex et similis forma Christi ab omnibus induatur; ut in innovatione spiritus et novitate personæ convenientes condiligant, nulla deinceps habita recordatione antecedentis dissimilitudinis qua plurimum dissiderint homines et discrepaverint. Christus est oblitterator vetustatis; extinctor illius humilis oculi, terrenam varietatem discernentis; innovatio hominum omnium in novam et similem formam sui; reconciliatio eorundem inter se in unitatem spiritus; restitutio denique in Deum, et perfectio. Quamobrem non quales, sed ad quid vocamur, considerandum; nec qui eramus dissimiles, sed qui sumus uni futuri; spectantes sursum, et expectantes dominum; facientes ea quæ hic sunt, tanquam non facientes, necessitate semper magis, si quid fiat, quam sponte. Velle enim debemus nihil nisi innovationem nostri, et perfectionem in Domino nostro Iesu Christo; *cui honor et gloria per secula seculorum.* Rom. xvi. 27.

CAP. VIII.

ABDUCTI ab idolorum et simulacrorum cultu, Corinthiorum nonnulli, adhuc recentes in fide, non potuerunt omnino simulachra, quibus immolare consueverunt, contempnere. Ex inveterato usu alte insedit mentibus eorum, in quibus fides adhuc in perfectionem non adolevit, nescio quid, quo putaverunt ex immolatis idolis sibi gustare non licuisse. Alii vero fuere eo majori scientia, ea opinione et audacia, quod idolotita nihil exhorruerunt, nihilque cum idolatris commedere sunt veriti. Quo factum fuit ut infirmiores se offensos sentirent, quum persuadere sibi non poterant ullo modo id a quoquam recte factum esse posse. Quapropter quod ipsi sine scrupulo facere non poterant, alios inoffensi facere non cecernerunt.

Paulus autem, homo sapientissimus, intelligens propter immolata idolis Corinthios non satis concinne convenire, quum novit morbi causam esse defectum charitatis; sine qua nihil recte, cum qua etiam nihil oblique fieri potest; persuadet hic illis, qui sibi sapientiores videbantur, scientiam eorum unius Dei inutilem esse et periculosam, nisi simul eundem diligunt; in quo proximi dilectio continetur.

1 Cor. viii. 6. Hoc scitum est *unum esse Deum patrem, ex quo omnia, et unum dominum, per quem omnia;* item simulachra, et ea quæ a gentibus dii et domini vocantur et creduntur, nihili esse; atque etiam immolata iis nihil polutionis accipere.

Ib. 1. Verum *scientia inflat; charitas autem edificat.* Oportet

Ib. 3. quemque scire Deum cum charitate ejusdem. *Si quis diligit Deum,* inquit, *hic cognitus,* id est, approbatus, *est ab illo.*

1 Io. iv. 8. *Qui non diligit,* ait Joannes, *non novit Deum.* Quapropter

1 Cor. viii. 2. Paulus inquit, *si quis existimat se scire aliquid, nondum cognovit quomodo oporteat eum scire:* oportet eum scire cum charitate. Alioquin sua scientia non est scientia. Ut

1 Io. iv. 12. in epistola disserit Joannes: *Nemo Deum videt. Si diligamus invicem, Deus in nobis manet, et charitas ejus in nobis perfecta est.* Declaratur amor Dei amore proximi. Quod si proximi, cum pietate, rationem non habes, Deum ostendis te non diligere; quem si non diligis, ignoras.

Unde sequitur scientiam illam stulticiam esse, quæ cum charitate non habet rationem proximi.

Velit ergo et docet Paulus, sic sapiant illi apud Corinthios in illis in quibus putant se posse, ut fratrum in Christo infirmitatis rationem habere videantur; sic sibi placeant, ut non displiceant aliis; sic denique placeant Deo charitate, ut et aliis et sibi placere possint. Non enim semper facies quod arbitraris te posse. Sapientia invisa est, et potentia infirmis intolerabilis; at bonitas semper grata et amabilis. Ecclus. i. 26. Fac ergo semper quod scis; sic scilicet ut non minus bonus esse quam sapere videare. Semper habenda est ratio in factis nostris, non quid possumus ipsi, sed quid alii ferre possunt; ut charitate et amore proximi, quæ facias, non scientia et potentia tua metiaris; maxime in hiis quæ nihil ad rem pertinent, cujusmodi est esca et potus; *quæ si manducaverimus, non abundamus; si non manducaverimus, non deficiemus. Esca enim non commendat hominem Deo;* sed charitas proximi, et accurata ratio ne quempiam insolentia tua offendat; cujus debes misereri, ut velis Christum misertum esse tui. Conmembrum est Christi; cujus conscientiam tua audacia non percellas, vel ab omnibus abstinens potius quam tale facinus committas. 1 Cor. viii. 8. *Si esca scandalizat fratrem meum, non manducabo,* inquit, *carnem in eternum, ne fratrem meum scandalizem.* *Ib.* 13.

Summa est, reprobam scientiam quantumquunque, quæ non est cum amore Dei. Is agnoscitur in amore proximi; si eos ames ut velis amari, sique, ut nolis offendi, non offendas.

CAP. IX.

VELIT Paulus Corinthii se imitentur, sicut ille Christum; semperque id arbitrentur se posse solum et licere, quod ecclesiæ conducat in Christo, incremento videlicet et firmitati illius. Quod autem contra, non licere omnino, tametsi id forsitan liceat simpliciter. Verum homo consideratus non solum spectat quid absolute et simpliciter liceat, sed etiam quid omni loco et tempore, et apud quasque personas, liceat. Quod enim licet simpliciter, idem sepenu-

mero, adversante aliqua circumstantia, non licet. Fine metiunda sunt omnia. Finis Christianitatis auctio et stabilitas ecclesiæ est Christi; quo si referas omnia charitate, errare non potes quidem. Statue ergo tecum hoc tantummodo licere, tantumque te hoc posse, quod prosit ecclesiæ incremento et stabilitati illius.

Erat Paulus liber, siquidem apostolus, et Corinthiorum apostolus: tamen quod simpliciter et per se licuit, judicavit apud Corinthios sibi non licuisse; ne sua potestate abuteretur, quæ erat *non ad destructionem*, sed ad constructionem ecclesiæ. Itaque nec ex evangelio vivere, nec feminas ministras circumducere voluit; tametsi per legem Christi et aliorum apostolorum exempla licuit. Verum homo studens, ut debuit, emolumenti Christi et evangelii, a licitis abstinuit, ubi vidit licitis uti non licere, ne quod offendiculum det evangelio Christi. In hoc enim cursu, in hoc Christiano certamine sub Iesu Christo, abstinendum est ab omnibus quæ adeptionem bravii impedire possunt. Cursoribus quidem licet edere. At si volunt bravium consequi, non licet. Omnia sunt agenda ex re et utilitate ecclesiæ, fratrumque comodo, ex charitate; quam regulam si sequare, vel agens quippiam vel omittens, peccare non potes. *Unusquisque*, scribit ad Romanos, *vestrum proximo suo placeat in bonum ad edificationem. Etenim Christus non sibi placuit.* Et Paulus sequax Christi hoc voluit solum quod aliis utile esse cognoverit; qui *omnibus omnia factus est, ut omnes lucrifaceret.*

2 Cor. xiii. 10.

Rom. xv. 2, 3.

1 Cor. ix. 22.

Corinthii ergo, exemplo Pauli, non tam quid possunt ipsi, spectare debent, quam quid socii ferre possunt; judicantes id nequaquam licere, quod fratribus aliquo modo possit esse inutile. Paulus quidem quod potuit, et in circumductione feminarum ministrarum, et etiam in accipiendo victu pro evangelio, noluit facere consulto; timens ne consecutio finis et incrementum evangelii impediretur; in quod quam accuratissime statuit secum dirigenda omnia. Quod si non fecisset, caste et legittime non evangelizasset. Quæ dispensatio non habet mercedem et gloriam, nisi sponte et considerate, et cum abstinentia ab omnibus quæ ejus cursui obesse possunt, agatur.

Ut in stadiis, ita in curriculo ad vitam eternam, abstinentia oportet sit penitus a quoque, quod vel frustrare vel evangelium retardare possit. Alioquin periculum est ne evangelizator ipse etiam in evangelii mysterio, inutilis servus periat. *Omnia,* inquit, *facio propter evangelium, ut* *Ib.* 23. *particeps ejus efficiar.* In quo partem non habuisset, si omnia quæ possit non fecisset. Hinc et illud paulo post sequitur: *Sed castigo corpus meum, et in servitutem redigo;* *Ib.* 27. *ne forte, quum aliis predicaverim, ipse reprobus efficiar.* Non quid ipsi volumus, sed quid aliis prosit, solicite et semper agendum est; nec quid corpus appetit ullo modo, sed ad id quod spiritus desiderat, enitendum. Nec denique quod ipsi possumus, sed quod ecclesiæ conducat Christi, omnibus aliis posthabitis, omnibus viribus contendendum est; semper existimantes id solum licere, quod est ecclesiæ et hominum saluti in Christo perutile. Quod autem contra se habet, dum navigas in portum quietis sempiternæ, tanquam scopulum fuge. Si credis Christo, si speras in Deo, si agis omnia charitate, si oculos habes fixim in fine intentos:—finis autem est Christus et incrementum ac complecio salutis hominum in ipso: si, inquam, istuc omni fide, spe et charitate intendas, dirigasque omnia, delirare non potes. Hoc belle et constanter facies, si aversus a mundo, a corpore, a te ipso, si pauper, castus, humilis, totus sis conversus in Deum; querens in illo solo dives, fecundus et altus esse, per dominum nostrum Iesum Christum.

Propositiones ex superioribus excussæ.

Non quod ipse possis semper, sed age quod aliis sit utile.

Non sapis, nisi cum aliorum charitate sapis.

Non es nec potens nec sapiens, nisi simul bonus piusque sis fratribus.

In bonitate, benefaciendo aliis in Christo, est omnis nostra et sapientia et potentia.

Deum nequis alio imitari, nisi benefaciendo misericorditer.

In hoc quod Deum imitamur ex amore sapimus.

Hoc tibi per tuam libertatem dumtaxat licet, quod aliis et ecclesiæ sit utile.

Fine et utilitate ecclesiæ in Christo metiunda sunt omnia.

Is se salvat, qui in salute ecclesiæ perit; is se exauget, qui in incremento ecclesiæ se diminuit: *qui perdit animam suam, inveniet eam.*

Quod ages, oportet id et sponte et considerate agas. Alioquin nihil remunerabere.

Caute incedas, et cave impedimenta omnia, ut comprehendas.

Qui non facit quoad maxime potest, quam minime comprehendet.

Hoc tantum licet, quod utile est ecclesiæ.

Hoc tantum puta te posse legittime, quod celeritati tui cursus in vitam eternam conducat.

Non oportet curras solum, sed *curras ut comprehendas.*

Comprehensio est in omnimoda contentione ad finem, et in omnium impedimentorum abstinentia.

Imitare Deum bonitate et pietate. Quære salutem hominum in Christo. Exemplum ostende paupertatis, castitatis et humilitatis in te ipso. Accommoda te aliis, ut eos quosquunque in imitationem tui trahas. Exauge ecclesiam; conquire gloriam Dei in Christo, et salvus eris.

CAP. X.

viii. 1. xi. 1. AB illo capite octavo, cujus inicium est, *De hiis quæ idolis immolantur*, deinde usque ad illam clausulam, *Imitatores mei estote, sicut ego Christi*, continuato sermone una res agitur, et emendatio Corinthiorum eorum, qui freti quadam audacia temere egerunt quicquid parum prudentes putarunt se posse sine periculo, maxime in idolothitarum degustatione cum idolatris; ad quod partim solita familiaritate, partim epularum dulcedine, tracti fuerint. Quam impietatem excusare voluerunt conscientia, et opinione recti facti (quod noverunt idolum nihili esse), et libertate in Christo; dicentes aliud se non facere quam facere possunt sapientia

et libertate adepta in Christo ; homines qui *non adhuc cognoverunt quemamodum oporteat eos scire*, et in Christo sapere ; qui victi solito more et amore dapum, nec charitatis in proximum, nec sacrosanctæ communionis in Christo, rationem habuerunt. viii. 2.

Quamobrem Paulus, ut eos revocet in sinceram et castam Christi communionem, atque etiam ut doceat boni, pii, benigni et misericordes sint maxime, habeantque amabilem et firmum respectum in omnibus, ad fraterculum quemque in Christo infirmiorem, ne opinione sapientiæ et audacia insolenter illum offendant, tria quæ ad propositum spectant, conatur illis persuadere : primum, in Christo sapientiam non esse quæ non est cum charitate, in quo proculdubio ex caritate agere solum sapere est ; secundum, hoc solum licere, quod est ecclesiæ utile, posseque hoc tantum quemque quod prosit aliis ; tertium, castam et integram in Christo communionem non esse, videlicet, carnis et sanguinis Christi, in unitatem cum ipso, ubi cum idolatris est communicatio ; non quod idolum quidem et simulachrum est aliquid, quodve epulæ illæ immolatæ aliquatenus contaminent ; sed propter demonum cultum, quibus sacrificant gentes demonicæ, cum quibus non possunt se commisceri confratres dominici, nisi una cum illis quodammodo, separati a Christo, demones colere videantur.

Quatenus ergo ad hanc partem spectat, reintegrationemque illius communionis, quæ quam simplicissima et sanctissima debet esse in Christo, commemorat Paulus, in umbris illis veteris testamenti, et Mosaicis imaginibus tanti et tam veri mysterii quod est in Christo, quot et quanta dispendia acciderint, propter transgressiones et peccata populi. Qui quum Moyses illos continere voluit in quadam figura significatrice ecclesiæ, illi tamen dilapsi defluxerunt in idolatriam, adulteriam, diffidentiam, discordiam.

Quod si illi, in quibus erat dumtaxat figurata per mare et nubem eorum renascitura hominum in Christo ex aqua et spiritu sancto ; in quibus etiam per manna et liquorem illum qui ex petra percussa emanavit, significatum fuit ipsum corpus et sanguis Christi, quibus, ut coalescant in unum, vescuntur Christiani : — si, inquam, illi qui erant com-

positi in quodam ordine, ut hæc nostra significent tanta, peccatores passi sunt, quam timendum est hominibus in domino, qui in ipsa veritate constituti sunt, ne quid peccent; et Corinthiis ne quid idolatrice, fornicarie, infideliter et inquieter agant; ne majoris et verioris rei transgressores longe majorem et veriorem ultionem sensiant. In illa enim vitia proclivi erant Corinthii; facileque in idolatriam, adulterium, diffidentiam et murmurationem delapsi sunt. Sed hanc sententiam testatam apud illos relinquit Paulus, cui vult credant omnino; videlicet, ut et cum quibus comparticipat homo sponte, cum illis eum socium esse et concultorem; Corinthiisque, si voluntarie commisceant se et coepulentur cum idolatris, eos in Christo cultores Dei non esse; in quo qui sit, oportet totus sit, totusque ex Christo oleat, sapiatque nihil nec agat, nisi ex simplicitate et puritate spiritus Christi in ipso. *Non potestis,* inquit, *calicem domini bibere et calicem demoniorum; nec mensæ domini participes esse, et mensæ demoniorum.*

1 Cor. x. 20, 21.

Emulandus et imitandus est Christus, quo non sumus fortiores; immo in quo solo sumus fortes. Ideo non debemus quippiam temptare extra ipsum, extra quem infirmi sumus. Christus ipse non usus est sua potestate, nisi quatenus hominibus, pro quorum salute mortuus est, prosit. *Non sibi placuit,* inquit in epistola ad Romanos. Hoc est quod Paulus dicit, interrogans: *An emulamur dominum,* solutius discurrendo in convivia gentium, et immisericordius agendo cum fratribus? quasi diceret, Sic agendo sane non emulamur dominum; sed, quasi fortiores illo essemus, confisi ipsis, ex nobis aliquid attemptamus. Illud plane dominicum est, nihil licitum nisi quod utile ecclesiæ est; sapientiam esse nullam quæ non est cum charitate; immo charitatem ipsam esse sapientiam hominis consummatam.

Rom. xv. 3.
1 Cor. x. 22.

Sunt iis Pauli docti Corinthii ut se sanctos et inviolatos in Christi societate contineant; cum amore et pietate agant omnia; idque ex Christo solum esse putent, quod est factum cum omnium quam maxima utilitate, et, quoad fieri potest, cum nullorum offensione.

Sed nunc ex hoc novo capite quam insignia proloquia et sententiæ erui possunt videamus. Sunt et sequuntur:—

Renascituram electorum in Christo, et eorundem alimoniam in vitam eternam, quod corpus et sanguis est Christi, prefiguratam fuisse apud Moisem in mare ac nube, quæ aqua et spiritus sanctus est; in manna et liquore ex petra emanante, quod caro et sanguis est Christi. Christus enim est petra, qui constanter passus et percussus cruce, profudit sanguinem vivificum, sitim explentem in eternum.

Item: ad majora qui vocantur, si delinquant, graviores sequi ultiones.

Item: in Mose et penarum et premiorum umbras spectari posse.

Item: ut profectis in Christum tentationes vehementiores sunt (siquidem ad militiam deleguntur), ita munitiones in eodem Christo et resistendi vires majores sunt. *Sed faciet,* inquit, *etiam cum temptatione proventum, ut possitis sustinere.* 1 Cor. x. 13.

In benedicto calice et fracto pane est salutaris communicatio ipsius veri corporis et sanguinis Iesu Christi, quod communicatur a multis ut unum sint in eo; multi uniuntur in participatione unius, et reformatione in id ipsum, certe in hoc conformes Christo, et ipsi in ipso. Hoc est quod dicit: *Unus panis et unum corpus multi sumus;* omnes, qui de *Ib.* 17. uno pane et uno calice participamus. Alimentum est unum quo vescimur, distributum in universam societatem ut in unum corpus; ut alti omnes homines uno unum sint in eo quo aluntur; non vertentes alimentum in se, sed ab alimento, tanquam a fortiori, transformati in ipsum. Inde enim est conformitas omnium et unitas, quod Christus, communicatus a diversis, non vadit in naturam diversorum. Nam ii communicantes non sunt communicato fortiores; sed diversi, reformati a fortiori Christo in unum, in eundem ipsum quo vescuntur, feliciter evadunt.

Forsan ad hunc sensum non inepte potest id dictum a Paulo non minus obstare, quam breviter accommodare; quod est: *An emulamur dominum? Numquid fortiores* *Ib.* 22. *illo sumus?* Nam in mensa Domini ita se res habet, ut communicantes Christum transformentur in ipsum; in mensa demoniorum vel transferunt demones in se, vel in demones transferuntur. Si dicant arrogantius se transferre, tunc emulantur dominum, et ei invident, attemptantes

facere quod illius est. Reliquum est ergo ut transferantur in demones. Qui homines sine Christo infirmiores sunt, facileque vincuntur. In mensa ergo demonum evadunt demonici, qui non sunt fortiores domino.

In quibus communicat aliquis, ejusmodi evadit.

Ex hoc loco etiam elicere possumus: qui consecrantur Deo in Christo, ut Christum epulentur, non debent se conferre nisi ad eam mensam ubi Christus ministratur. Mensa autem constructa multiplici ferculo ciboque Christi sacra scriptura est; in cujus omni parte sapor et solidus cibus Christi est vivifici. Vetus testamentum, sicuti Paulus exponit in epistola ad Romanos, David mensam vocavit, quando dixit: *Fiat mensa eorum coram ipsis in laqueum.* Sed ibi operta sunt fercula et tecta, et obsignata etiam omnia. In novo testamento, operculorum depositio est, aperitio et revelatio epularum veritatis, et ad esum invitatio. Aperuit magister convivii, qui Mose ministro primum exstruxit mensam magnifice tectis patenis, in quibus ipse erat *architriclinus*, sed invisus. Postea idem ipse discussis operculis seipsum, ipsamque veritatem, affatim delectis conviviis prebuit epulandum.

Rom. xi. 9. Ps. lxviii. 23.

Joan. ii. 9.

Cum Christo ergo solo debemus convivere in lauta mensa scripturarum, et coepulari largius in novo testimento, in quo ab ipso Christo aqua mosaica factum vinum est. In aliis mensis et libris, qui sunt paganorum, in quibus nihil est quod sapit Christum, nihilque est quod non sapit demonem, profecto in illis nemo Christianus discumbere debet, nisi velit videri magis demonis conviva quam domini. In quibus agris et, ut compascit homo, talis evadit. Si queramus vesci sapientia paganorum, quæ demonica est, non dominica, rationem domini amittimus. In quorum mensis, id est, libris, nemo cibum sumit nisi vel diffidens scripturis, vel eas negligens; quod utrumque nephandum et impium est, et detestabilis Dei temptatio.

Quod si dicant, quod dici solet, paganorum librorum lectiones juvare ad sacrarum literarum intelligentiam, videant isti si non hoc ipso maxime obsunt, quod eis confisum est; quod dum facis, diffidis te per gratiam solam et orationes sacras literas intelligere posse, atque per adju-

mentum Christi et fidei; sed per rationes et auxilium paganorum. Hiis potest dici: *Quæ immolant gentes, demoniis immolant et non Deo.* Eos cultores librorum gentium *non posse calicem domini bibere et calicem demoniorum; et mensæ domini participes esse et mensæ demoniorum.* Illi libri legendi sunt solum, in quibus est salutaris degustacio Christi; in quibus Christus apponitur epulandus. In quibus vero non est Christus, mensa demoniorum est. Nolite fieri vos philosophorum lectores, socii demoniorum. In lauta et copiosa mensa sacrarum literarum continentur omnia quæ sunt veritatis. Animus qui avet aliquid quo vescatur præter veritatem, certe parum est sanus, et sine Christo. Veritas autem intelligitur gratia; gratia comparatur audita oratione; oratio auditur exacuata devotione et fortificata jejunio. Alio si te devertis deliratio est. 1 Cor. x. 20, 21.

Item id excuditur: id tantum licere in ecclesia, quod expedit.

Item: quemque in ecclesia alius commodum debere querere, non suum. Hæc charitas est in alios non in nos. *Charitas non querit quæ sua sunt;* et hic dicit: *Nemo quod suum est querit, sed quod alterius.* Conquisitione suæ cujusque propriæ utilitatis vel primum interemptio ecclesiæ est. Aliorum utilitatis studium in primis, et omnium habunde est, tametsi non quesita, utilitas. 1 Cor. xiii. 5. x. 14.

In cibis nihil discretionis esse. In omnibus habendam considerationem eorum quibuscum vivimus. Offensio vitetur; gratia prestetur. *Omnia in gloriam Dei.* Gloria Dei est in bonitate ecclesiæ in Christo.

CAP. XI.

Deus.
Christus.
Vir detectus, imago et gloria Dei.
Mulier tecta, gloria viri, creata propter virum, de viro, cui coma decus.

ID maxime convenit, et in rato ac stabili usu haberi debet, certe in ecclesia Christi, ut discipuli doctoribus obediant, et ascultantes precepta magistri, sine contentione omnino, et prompte eis acquiescant. Alioquin enim disturbabitur ordo, et deformitas extabit. Quapropter Paulus, precepturus et instituturus aliqua apud Corinthios melius quam apud eos in usu erant, quibus illos omnino parere voluit, quo facilius eos inducat ad obedientiam, inquit: *Laudo vos, fratres, quod per omnia mei memores estis; et, sicut tradidi vobis, precepta mea tenetis;* quiete non contendentes. Et paulo post, quum quiddam quod decuit in ecclesia utrumque sexum docuerat, tum, ut sine reluctatione obediant, addidit: *Si quis videtur contentiosus esse, nos talem consuetudinem non habemus, neque ecclesia Dei;* quæ est quieta, et ordine pulchra, inferioribus superioribus parentibus.

1 Cor. xi. 2.

Ib. 16.

Docet autem Paulus Corinthios quiddam decorum, et quod decet in habitu in utroque sexu in ecclesia; videlicet, ut in societate quæ est ex viris et mulieribus, heæ tectis, illi detectis capitibus sint, vel orantes vel prophetantes. Conans reddere causam cur tegatur mulier in ecclesia, eam dicit *ex viro*, et *propter virum*, et *viri gloriam;* et comam decere eam; natura motas feminas ut nutriant capillum; mores naturam imitari debere, optimam magistram: feminæ industria debent tegere quod natura tectum velit.

1 Cor. xi. 7-9.

Videtur Paulus, quanquam aliud agit, et per ambages circuit sermone, quasi dissimulans se non videre quod vidit, tamen videtur hac accurata rationacione, quod maxime vidit in feminis Corinthiis, superbiam videlicet illarum in capellicio, velle extinguere et obruere; inducens ut obvolutis capitibus comam non ostentent; rem in qua facile insolescit femina; in quaque etiam facile, ut quadam illecebra, adolescentes capiuntur.

Sed hoc tacet consulto, propter causam quam novit ipse; et agit rem ex honestate et decoro in habitu, et ut sit signum in feminis subjectionis, quas vult natura, ut corpus capiti, subjici viris suis: velamen figuram esse subjectionis. Vir autem, caput mulieris, præcedet mulieri, *imago et gloria Dei*. Ideo ad mulierem comparatus, sine velamine oportet sit; ut præesse, non subesse, videatur.

Quanquam Christo, capiti nostro et Deo, omnes in ecclesia sunt quasi feminæ, et quasi corpus, omnesque subjiciuntur. Immo etiam ipse Iesus Christus, quatenus homo est, Deo. Et omnes etiam velantur, non velamine aliquo, obedientiæ et subjectionis signo, sed ipsa obedientia, velaminis veritate, quod mentis verum velamen est. Deus solus, ex quo omnia, et qui omnibus præest, vir est ipse sine velamine; cui universis presidenti omnia subjiciuntur; in cujusque conspectu omnia obedientiæ velamen in capite mentis habere debent, etiam ipse Iesus, in quantum homo; et huic viri, et viris feminæ, obedientiæ et subjectionis velamine premi debent. Sed hic Paulus, in more quodam spectabili, quid decorum sit in virorum et feminarum conventu, animadversa viri prestantia et feminæ subjectione in habitu capitis, docet et jubet tegantur feminæ in ecclesia, viri detegantur; ut hoc indicetur feminas viris, viros non feminis subesse.

Est animadvertendum hic, quanquam Paulus dicit, *Omnis* xi. 5.
mulier orans et prophetans non velato capite, non tamen hiis verbis significat mulierum esse prophetare in ecclesia; quas in eadem epistola postea jubet in ecclesia taceant. Nam inquit, *Mulieres in ecclesiis taceant; non enim permittitur eis* xiv. 34, 35.
loqui. Si quid autem volunt discere, domi viros suos interrogent. Turpe est mulieri loqui in ecclesia. Prophetare hic docere et interpretari scripturas est et revelationes; quod virorum est tantum, in ecclesia saltem virorum. In feminarum ecclesia nihil impedit feminæ prophetent. Sunt enim sanctæ moniales omnes viragines. Sed hic Paulus agit solum ex proposito de tectura et velatione capitis: de oratione et prophetia, quæ rei, veritatis et sensium proloquutio est per spiritum, postea suo loco determinatius loquturus. Nunc velamen, postea taciturnitatem, mulieribus edicit et imperat.

Sequitur : *Hoc autem precipio.*

Heresis manifestatio est probatorum. In divisione et lapsu ostenditur quis secum stat in veritate. Mirum est quam bonis omnia sunt bona, etiam ipsa mala, quamque pro bonitate Dei ex ipsis malis bona nascuntur. Quid tam mortiferum quam secta et heresis ? At simul quid tam declarans unitatem et constantiam bonorum in veritate ? Propterea ait,
xi. 19. *Oportet herises esse ; ut qui probati sint manifesti fiant ;* et mala, ut bona appareant. Ignis aurum probat ; et veritas in faucibus falsitatis secum constat et declaratur. Decidunt et divisim delabuntur defectu sanitatis infirmi. Sanitas in veritate est ; veritas in unitate firma est, in se luculenta, in omnes bona et benigna ; non vinci, non extingui, non depravari quidem potest. Ad consolationem verorum apud Corinthios et probatorum, ex falsis heresibus significat illis bonum esse posse ; videlicet exactam examinationem et probationem eorum, quisnam sit verus et sincerus et sanus in Christo sano. Venti vel vehementissimi non evertunt nisi eas arbores, quarum radices parum alte et firme figuntur in terra. Terra, fundamentum, petra et stabilitas nostra Iesus Christus est.

Dominica cena fractus panis est et distributum suum ipsius sacratissimum corpus : item una cum pane compotatio sanguinis ejusdem, quo novum Dei cum hominibus pactum et fedus conservatum est. Sanguine enim sanctarum hostiarum consecrantur rataque fiunt omnia. Immolati agni, immaculati Christi, sanguine redimente et sanctificante, cum redemptis et sanctificatis Deo fedus et novum Dei testamentum consecratur. Quod est, si per Christum et in Christo, imitantes illum, serviamus Deo, tum ex conventione et pacto, sanguine Christi confirmato, ejusdem Iesu Christi gloriæ comparticipes erimus. Alioqui pactum irritum est.

Habet dominica hæc cena, manducatioque panis et calicis degustacio, commemorationem annunciationemque et representationem mortis Christi. Siquidem est fractio corporis, et quasi effusio sanguinis. Sed fractio et effusio est ut ea hostia vescantur electi ; ut, Christus moriens in ipsos, ii reviviscant in illo ; ut totum habentes in se

Iesum, sint toti et penitus in Iesu; jam incorporati et concorporati cum illo, comparticipatione corporis unifici et vivifici illius, qui se totum in sua dominica cena impartit nobis, ut nos totos transformet in ipsum, faciatque commembra secum, ut ipso capite cum suis unum quasi corpus constet, totum habens Deum, et totum in Deo; non solum communicatione deitatis in animis, sed etiam in corporibus communicatione corporis illius, ut in unum corpus coalescamus in ipso. Ita ipse (quæ ecclesia est) vescitur se ipso, nec alio alitur papulo ecclesia quam ipso Christo; omnes in eo sacerdotes et consacrificantes et coepulantes in eadem hostia: ipsa ecclesia, certe ipse Christus, se ipso Christo altus et nutritus in vitam sempiternam.

Mactatus et immolatus et mortuus erat Iesus Christus, ut eo vescamur sacrificio, donec veniat; utque vescentes recordaremur illius mortui pro nobis, participes mortis illius, ut vivamus in illo; participes ejusdem vitæ, ut mortui jam simus in ipso, ex mortuis jam vivi in illo. In templo nunc sumus, ut hostia vescamur omnes, omnesque simus participes altaris Dei, immo ipsi Dei immolati in ara crucis; ut una cum illo, et in illo, crucifixi immolatique Deo gratæ simus hostiæ. Sic etiam concenatio cum Domino est commori cum illo. Filiis Zebedei dixit: *Potestis calicem bibere quem ego bibiturus sum?* Et suam mortem *calicem* vocavit, quando precatus est: *Transeat a me calix iste.* Et Paulus: *Non potestis calicem Domini bibere et calicem demoniorum;* id est, mori in Christo et vivere cum demonibus. Dedit corpus suum suis, quod pro illis traderetur; quod voluit comparticipent in recordatione mortis illius; et id quoque digne, ne rei sint mortis domini. Indigne si edant, necant Christum: digne si edant, vivunt ipsi in mortuo, et commortui in ipso vivunt in ipso. Dignitas est in innocentia; ut innocentes sint, sicut Christus innocens; ut innocentes convescentes innocentissimi Iesu mortem representent. Sontes qui sunt, una cum Iuda *rei sunt corporis et sanguinis domini;* necantes id, non vivificati in illo, in eodem commortui ut vivificentur, utque dijudicent decernantque corpus Domini. Est ille robustus,[1] sollidus et validus cibus; mors est egrotis in pec-

Matt. xx. 22.

Ib. xxvi. 39.

1 Cor. x. 20.

xi. 27.

[1] *Leg.* robustis.

nimi tum corporis. *Ideo*, inquit, *inter vos multi et imbecilles, et dormiunt multi.*

Affligit et castigat Dominus eos, qui abutuntur beneficiis suis. Castigare, corripere, examinare, temptare, probare se ipsum debet quisque sane; ut laude Dei, non castigatione meriatur. Experiatur quisque si imitatur Christum, antequam illum participet; ne moriatur cibo peccatori intollera-
Ib. 28, 29. bili. Hoc est quod Paulus jubet: *Probet se ipsum homo, et sic de pane illo edat, et de calice bibat. Qui manducat et bibit indigne, judicium sibi manducat et bibit.* Unitas, concordia, caritas membrorum, id est, hominum innocentium in Christo, facit societatem dignam ut Christum comparticipent.

Comederunt discipuli Iesum moriturum ipsum, morituri in illo, ut cum eodem resurgant, quando veniet. Idem sacramentum deinceps omnes concipiunt, commorituri omnes in eodem, ut in adventu illius corresurgant.

CAP. XII.

Capud duodecimum.

DE *spiritalibus*, iisque quæ sunt in hominibus ex spiritu Dei sancto, de origine, effectu et fine eorum, nunc disserit Paulus; ut doceat Corinthios quinam sunt ex spiritu in Christo, et ad quid spiritales facti sunt.

Primum hanc magnam sententiam affirmat, confitentes et credentes in Christo universos spiritales esse, spiritumque habere, et esse in spiritu. Alioquin Christianos non esse; quibus est in Christo per spiritum Dei et novum esse, et operari prorsus spiritale. Sicut extra Christum esse est sine spiritu Dei esse, ita in spiritu Dei esse est in Iesu Christo esse; unde profluit in universos spiritus Dei, ut
Rom. viii. 9. spiritales sint in eo. Ad Romanos scribit: *Si quis spiritum Christi non habet, hic non est ejus.* Et ad Corinthios in
2 Cor. v. 16. secunda epistola: *Ex hoc*, id est, amodo, *neminem cognovimus secundum carnem.* Homo enim, quicquid sit, oportet cesset in Christo, cedatque spiritui Dei, vivatque non secundum

carnem, id est, hominem, sed secundum spiritum. Ad Romanos: *Si secundum carnem vixeritis, moriemini; si autem spiritu facta carnis mortificaveritis, vivetis.* Et ad eosdem: *Vos in carne non estis, sed in spiritu.* Per carnem fere semper Paulus significat totum hominem, cujus prudentia mors est, sapientia inimica est Deo. Ut ad Corinthios scribit in illa secunda epistola: *Si unus pro omnibus mortuus est, omnes ergo mortui sunt: et pro omnibus mortuus est Christus, ut, qui vivunt, jam non sibi,* id est, homini, *vivant, sed ei qui pro eis mortuus est;* id est, Deo, in spiritu Dei. *Si qua ergo nova creatura,*—toto homine verso in spiritum—*vetera transierunt; ecce facta sunt omnia nova,* renovatis hominibus spiritu Christi, ut sint penitus novi in ipso. Ideo Paulus, hic asseverans omnes in Christo, eum confitentes, spiritales esse, ait: *Nemo potest dicere, Dominus Iesus, nisi in spiritu sancto* spiritificante.

Rom. viii. 13. *Ib.* 9. 2 Cor. v. 14-17. 1 Cor. xii. 3.

Hoc autem pro vero et confesso habito, fideles omnes in Christo in spiritu Dei esse, ut in eo sint, sapiant, et operentur omnia spiritualiter; nec vocationem hominum in Christum aliud esse, quam a falsitate hominum abductionem, et eorundem attractionem in veritatem spiritus; deinde jam de ortu et progressu, de viribus et facultatibus, de effectu et fine spiritus Dei in hominibus in Christo disputat, docetque summatim tria: profusionem spiritus; in profusione multiplici degenerationem; in graduali degeneratione recompensationem: de quibus paulo post, mentem Pauli secuti, fusius explicabimus. Iam interea parumper textum ipsum, vel retextum, contemplemur.

- Deus . . . . . operationes.
- Dominus . . . . . ministrationes.
- Spiritus . . . . . gratiæ.

- Deus . . . . . Ardor charitatis
- Jesus Christus
- Spiritus Sanctus . . . Lux fidei

- Angeli . . . . . Unitas spei
- Homunculi paulo minus ab angelis . . .
- Infirmi, stulti, malitiosi.

Unus Spiritus	in homine loquitur sapienter	Apostoli	Seraphim
	in alio loquitur scienter	Prophetæ	Cherubim
	in alio credit et confidit Deo	Doctores	Throni
	expellit morbos et sanitatem revocat	Curatio	Dominationes
	operatur virtutes et miracula	Virtutes	Virtutes
	prophetat	Opitulatio	Potestates
	discernit spiritus	Gubernatio	Principatus
	diversis linguis loquitur	Linguarum genera	Archangeli
	interpretatur sermones divinos	Interpretationes sermonum	Angeli

Hæc omnia ipsius Spiritus sunt solius, si in homine non sit charitas.

Spiritus Dei *ubi vult spirat*, et quatenus vult, et quamdiu
1 Cor. xii. 11. vult. In hominibus in Christo *hæc omnia operatur unus idemque spiritus* sanctus, *dividens singulis prout vult*, ut spiritu vivificentur, sapiant et operentur omnes in Christo aliquid, quod sit toti ecclesiæ, cujus capud est Christus,
Ib. ver. 7. utile. Quia *unicuique datur manifestacio spiritus ad utilitatem*, ad id quod expedit et quod edificat ecclesiam. Hic finis est spiritus; quo quod non tendit, non est ex spiritu Dei. Nec utilitatem in ecclesia querunt homines suopte ingenio, sed spiritus Dei in hominibus. Neque vero ipsi homunculi vel sapienter loquuntur, vel scienter, vel credunt et confidunt Deo in Christo, vel sanitatem restituunt tum in animo tum in corpore, vel miracula ostentant et opera Dei supra naturam, vel prophetant et vaticinantur, et vaticinia oraculaque divina interpretantur, vel discernunt et ponunt differentiam inter spiritus, dijudicantque uter bonus uterque malignus est, vel variis linguis utuntur, vel incognitos sermones recte interpretantur. Qui ipsi homines in se impotentes sunt et stulti et mali, et infantes denique. Sed in ipsis gratia vocatis in omnipotentem, omnisapientem, omnibonum Iesum Christum, ipsius Dei verbum et eloquentiam,
1 Cor. xii. 11. *hæc omnia operatur unus et idem spiritus, dividens unicuique sicuti vult;* ut alii possint mirifice in Christo, alii sapiant splendide, alii sublimiter a Deo dicta in prophetis interpretentur, alii ipsi quoque ex Deo ex sublimi veritate profentur.

In potentia vero, sapientia, bonitate, operatione, eloquentia, in efficacia, multitudine, varietate, ordine, pulchritudine, in benignitate et beneficiis, in sermone et veritate, in eruditione et doctrina, purgatione, illuminatione, perfectione hominum in Christo, in constructione et completione Christi in Deo, quæ ecclesia est, versatur et se exercet et operatur Spiritus Dei in hominibus. In quo qui

sunt, facta carnis, id est, humanas operationes ab humana autoritate, prudentia, et voluntate profectas, penitus mortificaverint; quas inventiones hominum vocat David in spiritu, et sæpe detestatur. *Dabit illis*, inquit, *Deus secundum opera eorum, et secundum nequitiam adinventionum ipsorum.* Et alibi: *Et dimisit eos secundum desideria cordis eorum; ibunt in adinventionibus suis.* Item in alio psalmo: *Et ulciscens*, inquit, *in omnes adinventiones eorum.* Et illud in psalmo: *Et irritaverunt eum in adinventionibus suis, et multiplicata est in eis ruina.* Idem alibi: *Deus scit quoniam cogitationes hominum vanæ sunt.*

Ps. xxvii. 4. Ps. lxxx. 13. Ps. xcviii. 8. Ps. cv. 29. Ps. xciii. 11.

Homo ipse per se, et infirmitas ejus, stulticia, improbitas, verba, operationes, effectus; hoc est quicquid hominis est absolute et ipsius, cujus nihil est nisi infirmum, stultum, malum, vanum, perditum, nihili, cujus potentia infirmitas est, sapientia stulticia, voluntas malicia, operatio demolitio, effectus destructio;—hic, inquam, totus homo uno ore et spiritus sententia in universa sacra scriptura et divina condemnatur. In religione ergo et in rebus publicis, in institutis eorum et legibus, in vita hominum et moribus, in artificiis, in exercitiis, in ludis, in laboribus, tum animi tum corporis; hiis ut divitias conquirant, illis ut sapientiam; quicquid decreverunt et sancitum esse voluerunt, vanitas, frustratio et nihili erat. Equidem nihil est nisi spiritus, et quod ex spiritu est in Domino nostro Iesu Christo; virtus, sapientia, bonitas, bona operatio, prophetia, veridicus sermo, eruditio, doctrina, agnitio Dei, confessio Christi, imitatio Iesu, discessus a mundo, vita in spiritu, valitudo *in visceribus Iesu Christi*, operatio assidua pro mensura spiritus in eodem, fides, spes, charitas, beneficentia aliis, purgatio, illuminatio, perfectio, paupertas, castitas, jejunia, vota, sacrificia, preces, renovatio in spiritu de die in diem, *transformatio a claritate in claritatem a domini spiritu, desiderium desolvi et esse cum Christo*, immortalitas, eternitas, felicitas, requies in beatissimo Iesu in celis:—hæc sunt revera quæ sunt in hominibus, et est quisque ipse quatenus in iis est. Quo autem minus in iis est, eo minus in se ipse, quisquunque is sit, est. Nec debet quisquam certe desiderare ut vivat hic longius, nisi ut in iis altius Dei spiritu

Phil. i. 8. 2 Cor. iii. 18. Phil. i. 23.

promoveatur; nec querere quæ ad hanc vitam pertinent, nisi ut vivat in aliam vitam, quam nunc incepit vivere in Christo; ut secundum rationem mundi, secundum desideria carnis et hominis appeticionem, amplius non vivat.

Quæ hæc vita, incohata in Christo, quia spiritalis est et celestis, terrenorum paucis eget, paucisque et facile sustinetur. Siquidem is in Christo, quisquis sit, quasi spiritus est, celestibus magis altus et nutritus in vitam eternam, quam terrenis ad mortem. Quamobrem quæ ex terra sunt, et
Eph. vi. 13. hujus temporis ac *diei* (ut vocat Paulus) *mali*, petet quæ necessaria sunt dumtaxat, et ea quam minime, et invitus etiam, atque, ut docet supra in hac Epistola, quasi non
1 Cor. vii. 31. faciens; ut non hic velle vivere libenter, sed vivere hic, ut alibi plenius vivat, videatur. Spiritum sustineat hic tenuiter, ut altiore spiritu totus et spisse et plene respiret in Deum in Iesu Christo, qui est ipse in homine, non homo per se in ipso.

Nescio an rideam cum Democrito an cum Heraclito defleam hominum vana et perdita studia in hoc mundo; qui levia, caduca, et momentania impensissime sectantur; ignari se una cum eis quorum tractum sequuntur, in mortem contrahi sempiternam.

A qua deliratione et errabundo cursu ut avocet homines, utque reducat in viam veritatis, in semitam vitæ, in callem eternitatis, apparuit in hominibus Iesus Christus; veritas ipsa et vita et immortalitas; jussitque ipse ut se sequantur; qui antegressus est et calvavit et monstravit vestigia, in quibus post eum sine errore itur in celum. Quos autem vocavit in iter vitamque celestem, capud ille Iesus, sui spiritus vi equabiliter fusa in omnes, eos counivit secum, ut membra ex membro dependeant decenti ordine, et una cum Christo in Deo perpulchrum et divinum corpus constituant; cujus anima et (ut utar Aristotelis verbo Greco) *entelechia*, id est, actus perfectio et consummatio, Deus ipse, Trinitas
Col. ii. 9. sancta, est; quæ est plena in capite, *in quo est omnis plenitudo divinitatis corporaliter*. A capite deinde impartitur
1 Cor. xii. 18. membris singulis prout vult Deus, ut loquitur Paulus, *qui posuit membra, unumquodque in corpore sicut vult;* impartitur eis Deus suam deitatem, ut sint cum Christo in eo, et

sapiant et boni sint, et aliquid utile in corpore agant, aliquidque divinum, cooperatores Dei in hoc mundo ad vincendas malas ejus rationes. In quo se ducem prebuit Iesus Christus, ut nos conjuncti cum eo in hoc negotio ancillemur et subserviamus; universa scilicet ecclesia Iesu, ut corpus suo capiti; quod ipsum certe servire est in domino gloriæ dominari.

Ratio illa et sapientia, quo regatur tota ecclesia, in Iesu est, ut in arce; cui dum inservit ecclesia, sana est, et pulchra, et efficax alicujus utilitatis. Contra vero si accidat; si quæ humana ratio, via et cupiditas excurrat et insolentius prescriptos a Spiritu Dei terminos transgrediatur; tum tumultuantur misere, et fede perturbationibus vexantur omnia in ecclesia Dei quidem; quod nunc in hac nostra etate accidit, propterea quod deciderint homines a spiritu Dei in suas ipsorum rationes, iras et libidines. Quum autem omnia in se continet et suo quodque ordine conservat spiritus, contemperatque sic omnia membra hominesque in ecclesia, ut omnes vigeant et sentiant et agant omnia spiritu; tunc in Deo pulchram formam et figuram præ se fert ecclesia, et est tota sana, et integra, et viva, et valens, et divino nitens colore; quando quodque membrum vere dicat: *Non vivo ego jam, sed vivit in me Christus.* Christus enim ipsa est vita, in vita Dei; in quo humanitas a Deo, tanquam a magnete, et contrahitur sursum et sustinetur. Quæ eadem divinitas, magnetis instar, qui sunt reliqui homines ejusdem sortis cum Christo, eos simul contractos sursum, counitosque cum Iesu, membra cum membro, in alto sustentat, quasi ferreos homines, et suapte natura in terram caducos, si a spiritu Dei deserantur. Gal. ii. 20.

In illo ergo lapide pretioso, et petra prepotente, ac celesti ac divino magnete, ecclesia suspensa innititur tota, et supra vallem mundi et miseriæ in monte extat spectabili in Christo; suspiciens celum et micantia sidera, despiciens terram et atros caliginososque homines; inter celum et terram in jugo montis excelsi Christi, interea respirans in liquido et vitali aere spiritus Dei, pergentes illic cotidie in eodem Christo in purgatione sui a divino igne: qui tandem in eo quum evaserint penitus simplices, puri et uni, tunc simul perspicui

et illuminantur luce divini solis, et consummato Dei amore perficiuntur in Christo in celis. Hic finis est fidei nostræ, et spei hominum in Christo, et charitatis; ut *a claritate in claritatem in eandem imaginem transformemur a Domini spiritu.*

2 Cor. iii. 18.

Venit Iesus ipse in mundum in subsidium angelorum; ut purget, illuminet et perficiat mundum. Quos vero primos purgavit, illuminavit, et perfecit in se profecto,[1] fecitque quasi angelos et spiritus, ut ipsi nunc homines una cum angelis in emendatione mundi elaborent, eos vocavit jam *sales* et *luces*, a purgatione et illuminatione; et sunt apostoli, primi in ecclesia, in Christo ample volutantes, ac longe lateque caritate delati, potentia efficaces, prestantes luce, bonitate mirabiles: ii sunt orbes et celicii globi in eo qui omnia continet Iesu Christo, se in vivificatione mundi volventes, qui per omnes mundi partes decurrere voluerunt, ac celestis solis radios Iesu Christi in omnem terram jacere; ut post hyemem et noctem, exorto vere et die Christi, revirescant et luceant omnia. Id est quod David ait de illis:

Ps. xviii. 1. *Celi enarrant gloriam Dei*, et sub sole veritatis lumen predicandi defundunt; quorum *sonus exivit in omnem terram, et*

Ib. 5. *in fines orbis terræ verba eorum.* In firmamento ambiunt omnia. Firmamentum Iesus est Christus, qui *annunciat opera Dei.* Sub ipsis ambiunt terram hominum, et ab ipsis constituti, minores orbes et celi angustiores; atque deinceps sub ipsis contraxio est ad infimos quosque. Omnes tamen sunt orbes, etiam ipsa terra, rotunda et perfecta figura constantes.

Ita in hoc novo et Christiano mundo nemo est nisi forma et figura perfecta ac rotunda celestique in Christo; tametsi alius alio angustior sit et inferior; quod non facit quominus equalitate necessitatis, in condicione mundi hujus et Christianæ civitatis, amplissimis et superioribus recompensentur.

Qui Christianus mundus conditur et seriatim constituitur ex perfectis in Deo; qui adequat examussim alterum mundum, quum capud habet Deum, pedes terrenos homines.

Es. lxvi. 1. *Celum celi sedes ejus, terra autem scabellum pedum ejus.*

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[1] *Leg.* perfecto.

Hii sunt qui damnabuntur, qui conculcabuntur ab infimis ecclesiæ. Ut Deus creavit mundum, ita recreavit homines, ut alius ex hominibus et novus mundus condatur a creatore ipso. In quo sunt quæ singula singulis illius mundi referre possunt; Deum verbum, Deo Patri; (verbo enim recreatur et conditur hæc nova machina humani mundi); spiritibus angelicis, homines in verbo quam maxime spiritales; celestibus orbibus, qui deinde sunt minus spiritales. Igni deinde et aeri et aquæ et terræ compara alios inferiores, imaginareque alios terreos esse homines, alios aqueos, alios aereos, alios igneos.

Vel potes ingeniosius et verius spiritalem mundum ex novem angelorum ordinibus constantem cogitare, qui sunt quasi novem orbes, in spiritali circumferentia et firmamento Deo se beatissime volventes, ut illius quietem et felicitatem assequantur. In quibus primus est seraphicus ille, uti nona spera; secundus cherubicus, uti octava; tercius, ut septima saturni; quartus, ut sexta Jovis; quintus, ut quinta martis; sextus, ut quarta solis; septimus, ut tercia mercurii; octavus, ut secunda veneris; nonus, ut prima lunæ.

Jesus Christus . . .	Deus . . .	Decima spera, Deus orbium	Sublunaris regio prima, Deus elimentorum.	
Homines primi ord. .	Seraphim . .	Nona	Nona ignea regio.	
„ secundi ord.	Cherubim . .	Octava stellarum .	Octava minus ignea.	
„ tercii ord. .	Throni . . .	Septima saturni .	7.	Aerea vergens in igneam.
„ quarti ord. .	Dominationes	Sexta jovis . . .	6.	Plus aerea.
„ quinti ord. .	Virtutes . .	Quinta martis . .	5.	Aquea et vergens in aeream.
„ sexti ord. .	Potestates. .	Quarta solis . . .	4.	Plus aquea.
„ septimi ord.	Principatus .	Tertia marcurii. .	3.	Adhuc minus terrea, et aquea non-nihil.
„ octavi ord. .	Archangeli .	Secunda veneris .	2.	Minus terrea.
„ noni ord. .	Angeli . . .	Prima lunæ . . .	1.	Ipsa terrea.

In orbibus spiritalibus illis et celis volutantibus in centro Dei, sunt celestes orbes corporei, item ii novem ordine digesti. Primus quasi seraphicus: quinimmo vocetur ille nonus, proximus suo quasi Deo stabili, decimæ sperae. Octavus quasi cherubicus; septimus throneus, saturnius et religiosus; sextus sub ipso joveus dominans; quintus marcius virtute plenus; quartus solaris potestate prestans; tertius mercurialis principans; secundus venereus archangelicus; ultimus lunaris angelicus.

In hiis deinde continentur quæ sub luna sunt, sublunaris orbis mundusque; et is quoque in decem regiones disparti-

tus. Quæ decima regio illa in concavo lunæ quasi centrum et perfectio est omnium. Sub illa mera ignea regio est nona; octava minus ignea; septima magis aerea; sexta aerea mera; quinta nonnihil aquea; quarta aquea tota; tercia parumper terrea; secunda magis terrea; prima ipsa terræ crassitas.

Hiis tribus mundis constat universitas quæ una est. Quorum ut se habent duces, atque ut hii inter se duces inter se comparantur, cognationeque et affinitate mutua cognominantur, ita similiter reliqua et in natura, viribus, officiis, actionibus, nominibus, communicant; quoniam omnia sunt in omnibus, sed in primis et melioribus nota meliori, in ultimis degeneratiori et adulterata, in mediis medio modo. Illic stabilitas sapientia et amor est; in mediis stabilis motio, lux et calor; in infimis et ultimis corruptio, humor et ardor.

Potes etiam in celo quod stellæ incolunt novem ordines, aliquem ducem sequentes, inter se et magnitudine et claritate differentes, statuere. Sol fons luminum et decimus ille potest esse.

Potes sub celo, in hiis quæ incolunt hunc sublunarem mundum, cujusmodi sunt mixta; utpote in metallis, novem ordines; in lapidibus, novem; in plantis, novem; in piscibus, novem; in brutis, novem; in volucribus, novem; in coloribus, sonis, odoribus, saporibus, figuris, moribus etiam eorum, et in reliquis qualitatibus et quantitatibus omnibus, ab optimo in eo genere sceratim in deterius, novem gradus discernere. Tamen semper sis memor ut statuas cuique novenariæ seriei ducem quo regantur et mensurentur omnia; qui dux ad Deum referatur; quod sit ipsa in quoque genere absoluta perfectio, quod est decimum in quoque ordine, mensura, centrum et unitas, ad unitatum unitatem referenda.

Id velim significet decimarum oblationum sacramentum, ex optimis et perfectissimis in omni genere rerum; quoniam hoc jure Dei, quæ omnium perfectio, cujus omnis decimaria perfectio imago est. Atque ut omnis decimaria perfectio cujusque novemplicis ordinis imago est Dei, ita novemplices illi ordines in quoque genere, alius alius, superioris inferior, imago quædam est. Est enim novinarium ordinum inter se ordo secundum melius et deterius; qui inter se comparatus,

singula in utrisque singulis examussim quadrant et conveniunt.

Quarum affinitates et amicitias contemplatus Moises, et prophetæ illi theologi, allegoria omnia significarunt; communiter utentes nominibus eorum quæ similitudine conveniunt, et femininis rebus masculas significantes. Quia nihil est in superiori novemplici masculum, quod in inferiori suum femininum non habet. In superiori omnia mascula sunt; in inferiori feminea; in infimo femininissima. Quod si quis scivisset in omni serie quæ ejusdem sunt gradus colligere, atque rite in unum congerere, feminæ ita masculinis fecundarentur, quod miracula parerent. Hoc esset mundum maritare et feminina masculis substernere.

In genere rerum et novinariis ordinibus facile suos duces decumanos sequuntur quæque, exceptis hominibus; qui ut redigantur in novemplicem ordinem, ad similitudinem celestium, ad exemplar supracelestium, ad veritatem Dei, ordinator ipse rerum omnium voluit homo esse, et capud et centrum et idea et firmamentum et primum et perfectio et Deus hominum; ut, illum imitati, quisque pro impartitis viribus, pulchra serie ab illo dependiant ordine novemplici, cujus premitiæ et decima oblatio perfecta hostia erat, decimus ille et ordinis caput, Iesus; qui humani ordinis decimus, et quod proprium erat Dei, Deo oblatum fuit in sanctificationem reliquorum; quo spectant decimæ Mosaicæ. Illo oblato optimo, in eodem omnia quodammodo offeruntur; quia in illo optimo quodque continetur, quicquid est in aliquo minus bono. Ducem ergo Iesu Christum, Deum nostrum et solem sequimur; ut angeli Deum, ut orbes decimam speram, ut stellæ solem, ut novem regiones id quod optimum est in mundo sublunari, ut preciosissimum lapidem alii lapides, ut angularem lapidem reliquum edificium, ut radicem reliqua arbor, ut capud corpus, membra de membro. In qua hominum societate novem ordines distingui possunt, nitentes assimulari se Iesu Christo centro suo, ut in illo quiescant.

Et quia homo, minor mundus, comprehensio est totius universitatis, qui animæ potentiis novem angelos refert; luculentiore corpore celum; infimo, mundum sublunarem; in quo novinaria distinctio crassi humoris est; in quo ossa

infimæ terræ locum habent. In ipsis etiam partibus dissimilaribus, pedibus, manibus, oculis, capite, ordo est, sed mutua necessitate recompensante. Tanta est similitudo omnis compositæ multitudinis, dependentis ab aliquo uno, ut quæ videntur minus composita, similitudine sumpta ab eis quæ magis composita videntur, ordo et compositio declarari potest.

Ita Paulus, similitudine sumpta a corpore humano, humani mundi in Deo et compositurarn et ordinem et mutuam actionem ad utilitatem in uno Deo ostendit; qui est opifex hujus humani mundi et hierarchiæ; qui vocavit omnes omnium generum, et *baptizavit uno spiritu* ut unum sint in eo; qui etiam *disposuit membra* hominesque, *unumquemque eorum in corpore, sicut vult;* qui denique dividit singulis spiritus sui vires et potentias ut vult; ut in ipsis, uti in organis et instrumentis quibusdam, divinus spiritus suam potentiam exerceat. Est universa ecclesia nihil aliud nisi organum et instrumentum Dei spiritus, uti corpus animæ suæ; quam ecclesiam cogit in unum, vivificat et perficit spiritus, ut in ea suas vires exerceat. In aliquibus sermonem sapientiæ et visorum mysteriorum; in aliquibus sermonem scientiæ; in aliquibus fidem duntaxat; in aliis opitulationem; in aliis opera mirifica; in aliis loquitur variis linguis; in aliis interpretatur ipse spiritus sermones. Ad varias suas vires digerit et disponit diversa membra, homines, et organa, proportione conveniente et concinno ordine; ut in universa ecclesia in ipso resultet pulchra utilitas et ultilis pulchritudo, ex hominibus pulchris in ipso et utilibus; in quo nemo nisi pulcher et utilis.

1 Cor. xii. 18.

Sed in fusione spiritus in corporis vivificationem, ut est progressus degenerans quodammodo (ut ita dicam) in deterius, ita in ipso progressu simul mirabilis est repensatio; ut, quum omnia membra, et homines in ecclesia veri spiritales, sunt pulchri et utiles infusione spiritus, ut pulchritudo degenerat et diminuitur in deformius, ita simul gradatim exoritur et crescit; atque quanto longius procedis ad deformiora membra, in ipsis magis atque magis exaugetur utilitas; ut, sicut superiores et prestantiores partes possunt jactare speciem et pulchritudinem, ita contra inferiores osten-

tare utilitatem ; ut, sicut illæ pulchriores superant specie et formositate, ita hæ deformiores excellunt usu et utilitate. Ita in dissimilitudine est similitudo, et in degeneratione recompensatio, et in vi fusa a spiritu in ecclesia, si libres omnia, equabilitas quædam et equa lanx in nullam partem magis depressa ; ut equus sit respectus omnium in omnes, et agnitio equabilitatis, et ex equabilitate consensus, coamor, et congaudium, et condolentia, et denique omnium affectuum mutua coresonantia ; ut, *si patitur unum membrum, compatiantur omnia membra ; sive gloriatur unum membrum, congaudeant omnia membra.* 1 Cor. xii. 26.

Hanc hominum concordiam in ecclesia et concentum armonicum, ad similitudinem humani corporis, preclare discribit Paulus ; docens et profusionem unius spiritus, et convocationem hominum in ecclesiam, et constructuram eorum arbitrario ordine in quoddam corpus, et degenerationem pulchritudinis et recompensationem utilitatis, et partium ubique equabilitatem ; unde in ecclesia omnium studiorum, voluntatum, officiorum, actionum in spiritu debet esse consentio, et omnium hominum in eadem ad communem utilitatem conspiratio.

De qua re sub oculis divina Pauli ipsius contexta verba ponamus. Inquit enim primum omnes confitentes Iesum *in spiritu sancto esse ; neminem posse dicere Dominus Iesus nisi in spiritu Dei ; divisiones gratiarum, ministrationum et operationum esse, eundem vero spiritum* Dominum et Deum, qui est anima ecclesiæ, et *operatur omnia in omnibus. Posuit Deus membra, unumquodque eorum in corpore, sicut vult.* Varie operatur in ecclesia, *dividens singulis prout vult. Unicuique datur manifestatio spiritus ad utilitatem. Multa membra, unum corpus :* multi et varii homines, una ecclesia Dei. Nihil in ea non necessarium, saltem si sit a spiritu Dei. Immo *quæ viliora sunt membra, multo magis sunt necessaria,* et *habundantiorem honorem* ac curam *habent* propter necessitatem. *Deus temperavit corpus, ei cui deerat abundantiorem honorem tribuendo, ut non sit schisma in corpore.* 1 Cor. xii. 3. *Ib.* 4-6. *Ib.* 18. *Ib.* 11. *Ib.* 7. *Ib.* 20. *Ib.* 22, 23. *Ib.* 24, 25.

Ita in ecclesia repensa sunt omnia quadam paritate ; ut non sit in ea nisi unitas ex caritate, et ex unitate charitas. Similitudo enim et equalitas mater est charitatis.

CAP. XIII.

DE spiritalibus Paulus agens in superioribus, quum eorum originem a spiritu, in ecclesia progressum, degenerationem, recompensationem, equabilitatem, ostendebat, cujusmodi spiritalia et dona spiritus sancti sunt, loqui linguis multis et preclaris, prophetare et mysteria et arcana nosse, scientiam et scientiæ sermonem, fidem prepotentem et mirificam, opitulationem et elymosinam, passionem et gloriosum martyrium, et ejusmodi quæ tum hic tum supra copiosius commemorat, superioribus jam addit, istiusmodi, quotquunque ea sint et quantaquunque, ipsa tamen sine charitate nihil prorsus valere.

Quod verbum quid significat videamus. Χαριζω grecum *dono* et *gratificor* significat: inde Χαρισ *gratia* et Χαρισμα *gratiæ donum;* charistoo *gratia impleo.* Amor est hæc charitas, sed charitas hominum est amor omnium. Charitas est flos fidei; operatio fructus charitatis. Deus homines amat, et gratificatur eis mille modis, charitatisque argumenta ostendit gratias et gratificationes suas. Sed conferens in nos gratias suas, ac donationes gratiarum et charismata, nos tamen ei gratos non facit, nisi aliquando ipsam amoris gratiam nobis dederit, dederitque nobis ut ipsum principium omnis bonæ operationis in nobis amorem habeamus, et dilectionem Dei ac proximi, amaveritque nos Deus ita ut nos amati flagremus amore. Opera multa spiritus esse possunt sine charitate, quæ inflant. Charitas autem sine omni bono opere esse quidem non potest. Potest spiritus donare quamplurima, non addita perfectione charitatis, quæ complet omnia. Spes purgat in unitatem, simplicitatem et stabilitatem; fides illuminat in scientiam revelatorum: utræque falsæ, vanæ et deceptoriæ, sine consummatione charitatis. Charitas inflammat in perfectionem, ut perfecti grati simus Deo. Non habetur in precio opus, tametsi belle et prospere inchoata, nisi perficiatur. Complet et consummat omnia charitas, quæ approbatur a Deo. *Si quis diligit Deum,* inquit, *hic cognitus est ab eo,* id est,

1 Cor. viii. 3.

approbatur. *Scientia inflat, charitas edificat.* Si amas ut amare a Deo, Deo gratus es. *Ib.* 1.

Potes stare in spe ut spiritus te statuit; potes credere ut spiritus te facit; potes operari ut spiritus movet; potes loqui sapienter et scienter, et prophetare, ut spiritus te illuminat; potes denique et stare tecum, et credere, et loqui, et operari mirabilia, ex spiritu Dei. Immo in te, figmento et organo suo, hæc omnia facere spiritus ille [potest], ad eos fines quos novit ipse. Tu tamen adhuc nihilo magis Deo gratus et cognitus et approbatus es; qui ipse sine charitate imperfectus es, perfecto Deo minime gratus; cui non est gratum quicquid nisi perfectum. Perfectio quidem est charitas. Antequam amaris sic ut redames, tu non hæc operaris, sed spiritus in te. Si melius illud charisma, et charismatum forma, ac grata species amoris, etiam ex Dei dono in te sit, tum profecto perfectus, et forma consummatus, ac gratus es Deo. Et ipse tum ista omnia agis in spiritu; nedum in te spiritus, sicuti antea.

Disponit agens in formam; res formata denique per se agit. Omnis proba actio rei perfectæ est sua forma unde actio procedit. Homo quasi materia rudis est, spiritalis formæ expers, idonius tamen ut formetur a spiritu; qui ipse homo suapte natura privatur deitate. Causa autem transmutans hunc carnalem hominem in spiritum, et efficiens, spiritus ipse Dei est, qui tractat quasi materiam vi sua, ut fiat demum homo quod potest esse, transformeturque pro arbitrio tractantis spiritus (qui dividit singulis prout vult), non aliter atque mollis cera manus ductu et tractatu, in aliquam figuram spiritalem et divinam; cujus gratia agit spiritus. Nam finis saltem proximus actionis est consecutio formæ et inductio. Nam hoc consilio plane agit spiritus Dei, et versat materiam carnalemque hominum, ut is ad perfectum formæ habitum perducatur. Inter versandum vero afficit hominem prius, et disponit, et preparat congruis qualitatibus; quæ antecedunt, partim ut ordine procedat actio, partim ut experiatur in iis quam homo humilis et patiens et materiæ instar est. Postremo species ipsa gratiæ, et decoctionis flos, emergit pulchreque effulget. Hæc florens forma charitas est, unde fructus operum procedit; quæ

opera Paulus sæpe fructus vocat, quia ex charitatis flore prodeunt.

Itaque post morosam dispositionem tandem extat premium individuo momento charitatis, quæ spiritalis hominis forma intrinseca est et essentialis, effecta in ipso ab opifice et causa spiritu Dei; qua homo ipse jam spiritalis perfectione charitatis potens est in Dei spiritu spiritalis actionis et compos, agitque ipse jam perfectus spiritus opera in spiritu coagente.

Nam sicuti placet Platonicis, tametsi res perfectæ in natura, naturalesque agentes causæ, nobis appareant ipsæ solæ agere transmutareque et formare in sui similitudinem externas materias, tamen revera ipsæ primariæ non sunt causæ eorum quæ fiunt, sed instrumenta potius divinæ artis et actionis, cui obediunt et famulantur. Sic, eodem modo, homo sic amatus a spiritu Dei ut redamet, redamansque perfectus quum sit, tametsi tunc suapte forma et charitate agit et operatur in ecclesia quam plurima, tamen certe ipse suarum operationum non est primaria causa, sed jam vivum et perfectum est instrumentum, coagens cum eo et in eo, qui maxime agit, spiritu Dei. Qui etiam spiritus Dei agit in eis qui non vivificantur charitate, ut in instrumentis mortuis; qui serviunt spiritui et voluntati Dei, ut cultrum homini, non ut manus et membrum in corpore.

Habet spiritus Dei, anima divini hujus compositi et corporis mystici, duo instrumenta, et quasi servos; unum mortuum adhuc sine caritate, id quod non est de corpore; aliud vivum et modulo suæ charitatis perfectum; quod hoc intrinsicum est corporis membrum Christi perfecti, in quo nullum membrum esse potest nisi perfectum. Non enim constat perfectus Christus nisi ex hiis, quorum quodque suo in genere perfectum est. Christus potest multa agere seorsum ipse instrumentis et servis mortuis, ad id quod novit ipse, et forsan etiam in edificationem ecclesiæ parumper. Sed verissime et intrinsece et efficacissime certe agit in edificationem sui eis instrumentis et servis, quos ipse sibi vivos fecit, et viva membra corporis sui cocalentia in ipso, et coagentia cum ipso ex charitate. Quæ edificata edificant; quod maxime edificare est. De quibus Paulus:

Charitas edificat. Alia mortua organa, non edificata ipsa, nonnunquam forsan edificant vel ipsa inflata. In illis operatur spiritus solus. In hiis homo, jam vivum organum et instrumentum, et ex corpore, cum spiritu cooperatur, dono sibi dato, in virtute spiritus, causæ et agentis exemplaris, et animæ corporis, et architecti domus Dei, id est, ecclesiæ. In qua quanquam, ut oculi et manus, homines et membra hujus corporis, et hujus domus quasi lapides vivi, calore charitatis agere, operari, transformare et effingere omnia videantur; tamen certe tota domus factura accepta referenda est spiritui Dei; cujus intima arte in hominibus, in architecturæ fabricam, concipiuntur particulatim, digeruntur et explicantur omnia. Cui famulantur, serviunt et obediunt homines, vivificati et perfecti charitate, ut causæ organicæ et instrumentales. 1 Cor. viii. 1.

Quod Paulus significavit quum dixit: *Sic nos existimet homo ut ministros Christi, et dispensatores ministeriorum Dei. Et alibi: Quid est Apollo, quid Paulus? ministri ejus cui credidistis, et unicuique sicut Deus dedit. Dei enim sumus adjutores* et coedificatores super fundamentum Iesu Christi. Omnes debent coedificare, ad rationem exemplaris in animo architecti, qui spiritus est Christi. Aliquin violatum opus detrimentum patietur; violator ipse disperdetur. *Si quis templum Dei violaverit, disperdet illum Deus.* 1 Cor. iv. 1. *Ib.* iii. 4-5. *Ib.* 9. *Ib.* 17.

Quemadmodum certe fabri manus et oculi, in construenda domo, omnem materiam, ligna, lapides, cementa, conquirunt, componunt, ordinant, transmutant, erigunt, formant, perficiunt; ipsæ tamen quanquam solæ videantur agere, tamen ipsis tota domus factura accepta non referatur, quum operatrices organicæ sunt dumtaxat, inservientes arti quæ in architecti animo est constituta; ad eundem modum homines spiritales, qui manuum et oculorum instar operantur in structuram templi Dei, quod ab ipsis fit, tanquam primariæ et maximæ et exemplari causæ, totum spiritui Christum acceptum referatur, ad cujus exemplar, cum cooperante spiritu Dei, fiunt omnia ab hominibus perfectis, Christi membris, spiritu Dei.

Perfectio vero est charitas, flos operum per se in charitate Dei. Quæ, ut posterior perfectio, non potest esse in homine

sine prioribus; priores autem in homine sine posteriore, et charitate hominis; non tamen sine charitate Dei, qui operatur illa in homine, non homo illa in Deo. Homo enim in Deo operatur, quando ipse in amore Dei preditus charitate ex charitate propria operatur.

Intellege nulla esse opera spiritus sine charitate, quia non sunt opera spiritus sine spiritu: spiritus autem est charitas. Veruntamen possunt esse opera spiritus in homine sine hominis charitate; quæ opera sunt bona, et ad finem bonum a spiritu cognitum pertinentia, qui nihil agit frustra et temere; tamen ipsi homini, modo is sine charitate sit, non sunt bona. Quum autem is sic amatur ut inflammatus et perfectus charitate una cum spiritu amoris cooperetur, tunc opera sunt ipsius quoque hominis perfecti in Deo, et illi homini etiam bona et meritoria. Et hæc charitas est quæ edificat in homine in Deo; ad quamque nunc, tanquam ad charismata meliora et omnia alia perficientia, Paulus Corinthios exhortatur. Alioquin in omnibus aliis spiritalibus, mortua organa et instrumenta Dei, quæ aguntur a spiritu Dei, ut cultrum, ut scopa; non agunt ipsi. In quibus agitur quæ sunt charitatis, et cum charitate, non tamen charitate eorum, sed charitate Dei quæ est spiritu. Ut modo diximus, opera spiritus non sunt in homine sine charitate: possunt tamen esse in homine sine charitate hominis; quando videlicet homo ipse non inflammatur ut cocat cum spiritu. Quod si quando coeat cum spiritu, cumque eo evadat unum illi adherens, tunc fecundatus ipse homo quoque in spiritu, una cum eo parens est bonorum operum, quæ non solum spiritui sed homini in spiritu attribuantur; qui amatus redamans, et adherens Deo, unus est Spiritus.

De hac charitate loquitur hic Paulus; quæ, ut alia, homini excidere et frustrari non potest; quæ quum adest, omnia deinde reliqua spiritus sunt hominis in spiritu; quum vero abest, ne ea quidem quæ sunt in homine spiritus, ipsius sint hominis; ut jure Paulus dicat: *Si linguis hominum loquar et angelorum, charitatem non habeam, factus sum velut es sonans et simbalum tinniens. Et si habuero prophitiam, et noverim mysteria omnia et omnem scientiam; et si habuero omnem fidem, ita ut montes transferam, chari-*

1 Cor. xiii. 1-3.

tatem autem non habeo ipse, nec ego redamans coago cum spiritu et charitate Dei, *nihil sum. Et si distribuero in cibos pauperum omnes facultates meas, et si tradedero corpus meum ita ut ardeam* (vel, quod magis refert grecum, Hieronimo teste in commentariis ad Galathas, *ut glorier*) *nihil mihi prodest.* Prodest tamen simpliciter, quia temere non agit spiritus. Sunt enim hæc omnia spiritus in homine mortuo organo. Sed ait Paulus: *Nihil mihi protest,* si sim sine charitate. Per me tamen prodesse possunt hæc omnia aliis; ego interea expers fructus, qui sim sine vita et flore charitatis; quo tanquam instrumento mortuo utitur spiritus Dei in spiritalibus suis operibus; quæ Paulus, dis- 1 Cor. xii.
serens de spiritalibus quæ sunt omnia unius spiritus Dei, spisse commemorat: quæ sunt in ecclesia sicut in organo et instrumento mortuo, nisi vivificatur et inter se et cum Christo uniatur charitate, ut in charitate Christi coagant cum eo, sintque ipsi in eo non mortua organa, sed quasi vivæ manus et coherentia membra, conviventia et coagentia in Christo una Christi charitate in tota ecclesia. Et, ut ait in epistola ad Philippenses: *Unanimes in eodem spiritu* Phil. i. 27.
colaboremus fidei evangelii. Ut ille meminit in eadem epistola: Erant quidam Romæ, qui *ex contentione Christum* *Ib.* i. 16.
annunciarunt, non sincere, existimantes se pressuram sustinere Paulo. Tamen, modo annuncietur Christus, gavisus est, vel a parum sinceris. Qui quanquam tenebrosis suis mentibus obfuscant evangelicum radium, tamen non possunt facere quin forsan non nihil prosit potentibus lucem ex tenebris eximere, et bonum a malo secernere. Ex fedo visu et deformi vasculo suavis liquor hauriri potest. Evangelium vel a peccatore depromptum, si non dispicias peccatorem, sapit. Vult in vasculis indignis digna dare Deus aliquando; ut non homines sed sua spectemus in hominibus vel indignis quoque.

Charitas autem facit nos coadjutores cum spiritu Christi et cooperatores ipsos vivos, florentes et fructificantes justitiam in Christo, arbore fructifera justiciæ. Quod si amati redamamus, non emulamur, non invidemus, gaudemus de bono ubique, de malo dolemus, semper ipsi charitate boni in spiritu bene facimus, non turgemus, non tumemus, non

superbimus, sed humiles et pressi benigniter et sponte inservimus omnibus ad bonum, non ambitiosi et honoris cupidi sumus, sed vilipendentes nos, et alios præ nobis efferentes, in universis honorem et gloriam querentes Dei, nihil nobis sed omnia Deo, et bono in omnibus, studentes, querentes commodum aliorum non nostrum, putantes nos magis in aliis quam in nobismet ipsis abundare, satis habentes quod benefecimus aliis; hoc Deum imitati; in quo quum ei assimulamur, satis emolumenti nos quesisse nobis putamus. Quid enim melius et nobis melius ac ditius, quam similes fieri Deo? quod fit in nobis maxime liberalitate et datione aliis largiter; in quo solo videmur Deum posse imitari. Nam alia quæ sunt in Deo, uti sunt sapientia et potentia, non sunt a nobis imitabiles: bonitatem illius et amoris spiritum in liberalitate et elimosina possumus imitari.

Charitas ergo, nitens imitari optimum, larga et liberalis est, non querens quæ sua sunt. *Hillarem datorem diligit Deus. Beatius est dare quam accipere.* Si accipis, friges tibi in angustiis perdite; dans autem, in amplum cales salutariter tibi et lucrose. Nequit ergo vera charitas non dare omnia.

2 Cor. ix. 7. Act. xx. 35.

Homo etiam in amore Dei redimans Deum et homines, non irritatur provocaturque ullo modo in iram. Ad Ephesios quod est: *Irascimini et nolite peccare. Sol non occidat super iracundiam vestram,* indulgenter est dictum. Quoniam hic ait: *Charitas non irritatur; non cogitat malum.*

Eph. iv. 26. 1 Cor. xiii. 5.

In vera charitate est etiam semper veritatis amor et horror falsitatis. Est enim charitas plana imitatio Dei et assimulatio. Qui ille bonus, benignus, clemens, pius, propitius, liberalis, ignoscens, adjuvans, amplus, dans omnia, accipiens nihil. Quæ ad imaginem Dei quum omnia nobis in se expressit Iesus Christus, jussit: *Estote perfecti, sicut pater vester perfectus est in celis.* Charitas perfectio hominis est, completio veritatis, consummatio justitiæ, assimilatio Dei: *omnia suffert,* ut sincera sit et integra, nihil mali rependens. *Omnia credit,* calore confidente et luculentia veritatis. Claret mirum in modum animus in charitate, nedum calet. In ea non est aliqua diffidentiæ nubecula;

Mat. v. 48.

quæ ubi est, ibi aerem, spiritum et animum hominis, discussis nubibus diffidentiæ omnibus, serenat et penitus sincerum facit; ut nequit liquidior animus in charitate non admittere revelata et credere omnia. *Omnia* etiam *sperat* charitas Dei in homine; siquidem quæ serenat prius cogit in unum, ut spe stent in Deo, non fluctuantes vacillent et titubent in desperatione. Est charitas ipsa in se pura et simplex, sincera et dilucida maxime. Ideo maxime *credit* et *sperat omnia.* In qua vera est hominis fides et spes; sine qua si quæ fides et spes in homine est, ea non hominis sed spiritus est in homine organico.

Omnia sustinet ad bonum, agens sedulo ut nihil cadat in deterius, ipsa nunquam cadens. A qua si deciderit homo, flammula illa animi sui redit in spiritum Dei. Prophetia, lingua, scientia disperire potest; et perient, quæ sunt duntaxat hujus vitæ quæ finietur. At charitas, qua radicamur in Christo, crescimus, floremus, fructificamus in vitam eternam, qua vivimus uni et simplices, fortes et nitidi fide, qua sumus quasi connaturales et homogenii cum Christo immortali, nunquam excidet. Est perfectio nostra, quæ non discutietur, qua agnoscemur et admittemur. *Ex parte* hic sunt alia, scientia videlicet et prophetia, ut nos quoque ex parte sumus, qui *nondum apparet quod erimus. Videmus* 1 Jo. iii. 2.
enim parvuli nunc per speculum in enigmate imaginarium 1 Cor. xiii. 12.
vultum veritatis. *Quum autem venerit quod perfectum est,* 1 Cor. xiii. 10.
tunc evacuabitur quod ex parte. Et viri cernemus veritatem, *facie ad faciem;* retinentes charitatem quam habemus pusiones, sed aversi ab imaginaria scientia et prophetia; ex speculo in verum ipsum vultum veritatis.

Hic nota, in scientia, sermone et prophetia multum gloriatos Corrinthios; maxime in scientia et eloquentia; inter quos etiam erant nonnulli acti spiritu prophetiæ.

Nunc manent fides, spes et charitas; major autem horum 1 Cor. xiii. 13.
charitas; quæ non excidet nec transmutabitur, quando spes transferetur in possessionem, et fides in veritatem. Etenim charitas, quæ nunc est cum fide et spe, eadem tunc erit cum possessione et veritate; quando viri habebimus, et *cernemus facie ad faciem.* Ut amamur ergo amemus; ne cadamus non amantes. Amore prosimus aliis, ne ipsi deficiamus. In

aliorum abundantia per nos, abundamus ipsi maxime. Quum alios maxime amas, aliorumque commodum queras in Deo et Christo, tum te amas ipsum maxime, tibi queris maxime.

CAP. XIV.

AB eo loco ubi scribitur de spiritalibus usque ad finem hujus xiiii. capitis, continua et perpetua est oratio, docens in spiritalibus meliora, et ad meliora exhortans. Optima est in ecclesia sapientia cum charitate.

Corinthii arrogantes fuerunt, et facultate linguarum gloriati sunt. In superioribus ita exhortatus est ad charitatem, ut sine ea nihil hominibus in spiritalibus prodesse statuit. Nunc ad spiritalem intellectum eorum in ecclesia quæ vel leguntur vel dicuntur, ita precipit, ut homines intendant, ut si non recte intelligunt quod vel eloquentissime loquuntur ex revelatione superne dimissa, omnino taceant, et ecclesiæ nihil
1 Cor. xiv. 28. loquantur; loquantur sibi soli et Deo si velint. Linguarum peritia bona est, sed sonus inanis est sine intellectu; et qui loquitur, in aera loquens et barbarus.

Quocirca velit Paulus, vel in hoc quoque munere linguarum, Corinthii ad spiritalia contendant. Spiritus *loquitur*
Ib. ver. 2. *mysteria;* prophetia et spiritalis interpretacio docti et sapientis spiritu prophetali et Deo, loquitur, et homines et ecclesiam edificat; maxime si re ipsa et effectu prestat, exemploque et actione, quod intelligens loquitur. Ut enim intellectus vita sermonis est, ita actio intellectus. Quapropter intellige quod loqueris; ora ut intelligas; quod intelligis age; ut actio vivificet intellectum, intellectus illustret ser-
Heb. iv. 12. monem. Tunc, ut scribit Paulus ad Hebreos, *vivus* est tuus *sermo*, et Dei, *et efficax et penitrabilior omni gladio ancipiti, et pertingens usque ad divisionem animæ ac spiritus, compagum quoque ac medullarum, et discretor cogitationum et in-*
Eph. vi. 17. *tentorum cordis.* In epistola ad Ephesios, *gladium spiritus* vocat *verbum Dei.* Quod si intellectis verbis vita non responderit, tunc barbari sunt concionatores, et in aera loquentes; et tanquam cythera, cujus cytherizatio ignoratur, ut ad

quid saltent homines et tripudiant non intelligant. Audiunt nescio quid, sed non vident. In actione emicant omnia. Hinc David recinit: *Peccatori dixit Deus, quare tu enarras justicias meas, et sumis testimonium meum per os tuum?* Ps. xlix. 16. Vide alte et perspicaciter. *Nolite pueri effici sensibus, sed perfecti.* 1 Cor. xiv. 20. Tum factis maxime, tum verbis, quod vides eloquere. *Mulieres in ecclesia taceant.* *Ib. ver.* 34.

Quia, ut ait David, *declaratio sermonum Dei illuminat, et intellectum dat parvulis,* Ps. cxviii. 130. iccirco voluit Paulus Corinthii maxime studeant, ut quod legerunt in ecclesia intelligant. Quem intellectum spiritalem vocat mysterium, prophetiam, virtutem, sensum, mentem, interpretationem, eruditionem idiotarum, infidelium superationem, edificationem denique ecclesiæ. Quapropter orationibus et precibus Deo enitendum est, ut quod dicas in ecclesia rite intellectum edoceas alios: alioquin taceas, tecumque ipso solo loquare. Nam sermo populo, nisi audiatur sensus spiritalis, scilicet quidnam sit quod divino oraculo dicitur, lingua est solum, et aereus spiritus, quiddam sine anima, sine sensu, verba et spiritus hominis aereus, sine spiritu divino; qui spiritus solus intelligit verba prophetiæ.

Admonet ergo Paulus: Conveniant omnes in ecclesia, quisque cum eo quod habet, consensu et charitate; prophetæ, homines spiritales, divino sensu prediti, quæ audiuntur lecta particulatim interpretentur; et, ubi plures sunt prophetæ, cedat quisque judicio meliori, quia a prophetis prophetiæ intelliguntur; quæ rite interpretatæ mirifice movent, et rapiunt in Christum. *Mulieres* in hiis *taceant in ecclesia* et cetu sanctorum. 1 Cor. xiv. 34. *Domi discant a viris suis.*

CAP. XV.

Joan. i. 4. ERIT quidem aliquando ab ipsa *vita* quæ *lux est hominum*, quædam admirabilis revivificatio rerum et moribundarum creaturarum. Qui creavit ex nihilo, ruinas recreabit, ex nullis omnino meritis. Quæ erat causa in creatione, mera voluntas et Dei bonitas, eadem erit sola et unica causa recreationis.

Hæc vivificatio mortis incipit ab homine. Angeli prius peccaverunt. Sed quod ex impotencia et inscitia seductum fuit, misericordia et gratia apprehendit. Malus, tenebrecosus, mortuus erat homo. Ex malitia tenebræ, ex tenebris mors suborta est. Induit vita ipsa misericorditer malum, tenebras, mortem ; ut in ea recalifactus et illuminatus homo spiritaliter reviviscat, adolescatque indies in statum spiritalem, totusque tandem homo spiritalis fiat. Hæc bonifica, clarifica et vivifica vis vitæ, incipiens in homine, perget vivificabitque, quatenus reperit quod vivificetur. Invivificabilia vero, quorum peccatum nec impotentia nec ignorantia excusat, quorumque impia voluntas, et gratiam recusans, damnat ; in quibus sunt angeli illi decidui, et homines item qui Christum repudiarunt ; ab ipsa potenti vita longe discutientur, extra omnes vitæ terminos, in ipsam mortis miseriam sempiternam. Qui autem a vita bonifica et clarificante incipiente in homine Christi, quæ ut ignis serpit in mundo vivificans, califacti et illuminati rapiuntur radiis Dei ut in Christo sint, hii boni et sapientes viventes ex Deo in Christo ad vitam designantur sempiternam. Ut quod assumpsit in se vita, vivificavit id in se, in vitam et gloriam immortalem ; ita quod deinceps apprehendetur radiis Christi, pariter reformabitur spiritali et divino calore et lumine ; in eis mirifice transmutationem a morte in vitam et statum spiritalem operante.

Qui vivificator quum vivificavit quod vivificatum erit, simulque quum exterminaverit fecem mortem, quumque postremo suo magnifico splendore omnes creaturas illustravit in clarius, tunc finis erit, victa militia, tenebris et morte, quum

victor *tradidit regnum Deo et patri*, et unus ille in orbe vitæ et obedientiæ regnabit gloriosus; cui *subjicientur omnia, ut Deus sit omnia in omnibus.* 1 Cor. xv. 24. 1 Cor. xv. 28.

Iesus, noster Christus, resurrexit et visus est quamplurimis. Homines ergo in illo omnes resurgent. Ille primitiæ est; vita jam ipsa vivificans reliquos. Alioquin Christiani *miserabiliores sunt omnibus gentibus;* quorum professio est mala pati temporalia, ut bonum agant regnum eternum. Seminantur mortales, ut suo tempore vivificati emergant novi et immortales; varii pro meritis et claritate et perfectione. Suo tamen in genere perfectum erit quodque, et tale quidem qualis *homo ille celestis.* Qui, ut scribit ad Philippenses, *reformabit corpus humilitatis nostræ, configuratum corpori claritatis suæ, secundum operationem qua etiam possit subjicere omnia.* Mysterium est, *Resurgent omnes, sed non omnes* † omnes ↓ *immutabuntur.* Immutabuntur in melius, et in formam Christi, soli veri Christiani. *Impii non resurgent in judicio, neque peccatores in consilio justorum. Receperunt enim mercedem suam:* bonis temporalibus emerunt sibi mala sempiterna. 1 Cor. xv. 19. *Ib. ver.* 47. Phil. iii. 21. 1 Cor. xv. 51. Ps. i. 5. Mat. vi. 2.

Qui veniet tanquam fulgur, erumpens ex oriente, et pergens raptim in occidentem, is suos corripiet in se, et sibi in sui similitudinem couniet; simul fugatis et discussis tenebris, morteque exacta et exterminata, ut vita et lux occupet omnia. In qua qui erunt, quam beatissimi erunt, in glorioso domino nostro Iesu Christo. In qua qui non erunt, infelicissimi erunt, sine domino nostro Iesu Christo; in frigore, in tenebris, in morte illa sempiterna, in qua potius quam sit homo, prestaret eum omnino non esse. Qui erit tunc ut sine fine non sit infeliciter in se ipso. Mat. xxiv. 27.

CAP. XVI.

HABUIT in memoria et cura peragrans regiones Paulus, et Christum hominibus ac salutem in eo nuncians, ut egentibus et inopibus Christi sequacibus Hierosolimæ, ex fidelium liberalitate et gratia, subsidium victus collectum illis convehetur. Partim enim Iudeorum impietate et injuriis, quibus Christi nomen erat odiosum, partim frugum inopia et famis, quam fore predixit Agabus, extrema penuria cruciati erant.

Est verisimile Paulum sibimet ipsi nusquam nec petivisse quicquam, nec, si quando quid oblatum fuit ultro et datum, accepisse; preterquam a Macedonibus, ut ipse testatur in secunda epistola ad Corinthios. In Grecia quidem et in Achaia protestatus est accepturum se nihil; non quod non licuerit; nam, ut scribit in hac prima ad Corinthios: *Dominus ordinavit, qui evangelium enunciat, de evangelio vivere;* sed ne occasio detur ulla malivolis et invidis obtrectandi; utque ex omni parte integerrimus sit suus labor, sitque nusquam locus scandali et offensionis vel levissimus. Quam etiam integritatem abstinentiamque manuum apud Ephesios in Asia servavit, sicuti testatur idem ipse Paulus, auctore Luca. Qui ultimo discedens ab Ephesiis, tunc Hierosolimam profectus, cum illis collocutus hæc verba habuit: *Argentum et aurum aut vestem nullius concupivi, sicut ipsi scitis; quoniam quæ mihi opus erant et hiis qui mecum sunt, ministraverunt manus istæ.*

2 Cor. xi. 9.

1 Cor. ix. 14.

Act. xx. 33, 34.

Erat tamen ei precipua cura, ut sanctis, qui erant Hierosolimæ, subveniatur. Quam elimosinam in secunda ad Corinthios vocat *benedictionem*, quod Grece *elogia* dicitur; quæ sunt munera quæ minutili sacerdotes ad sinodum convenientes, majoribus sacerdotibus summatibusque deportant.

2 Cor. viii. 6.

Marhanatha, hebreo verbo, asserit Paulus et affirmat Dominum venisse.

1 Cor. xvi. 22.

Finis epistolæ primæ ad Corinthios.

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